

Vitvan was one of those remarkable giant-men who appear so rarely in world history and of whom there are so few that they become in due course of time milestones along the trail of our evolutionary struggles. No one previously has quite accomplished what Vitvan did. Most teachers have been partitive: expounding this or that phase of the ancient wisdom. Vitvan attempted to present an over-all view of the Gnosis couched in current scientific and philosophical language. He makes demands on his readers. His work does not permit a cursory overview from cover to cover.

He stands relatively alone. He was a gigantic figure in a desert inhabited only by a mere handful of human Joshua trees whose arms are uplifted to the Infinite and Eternal.

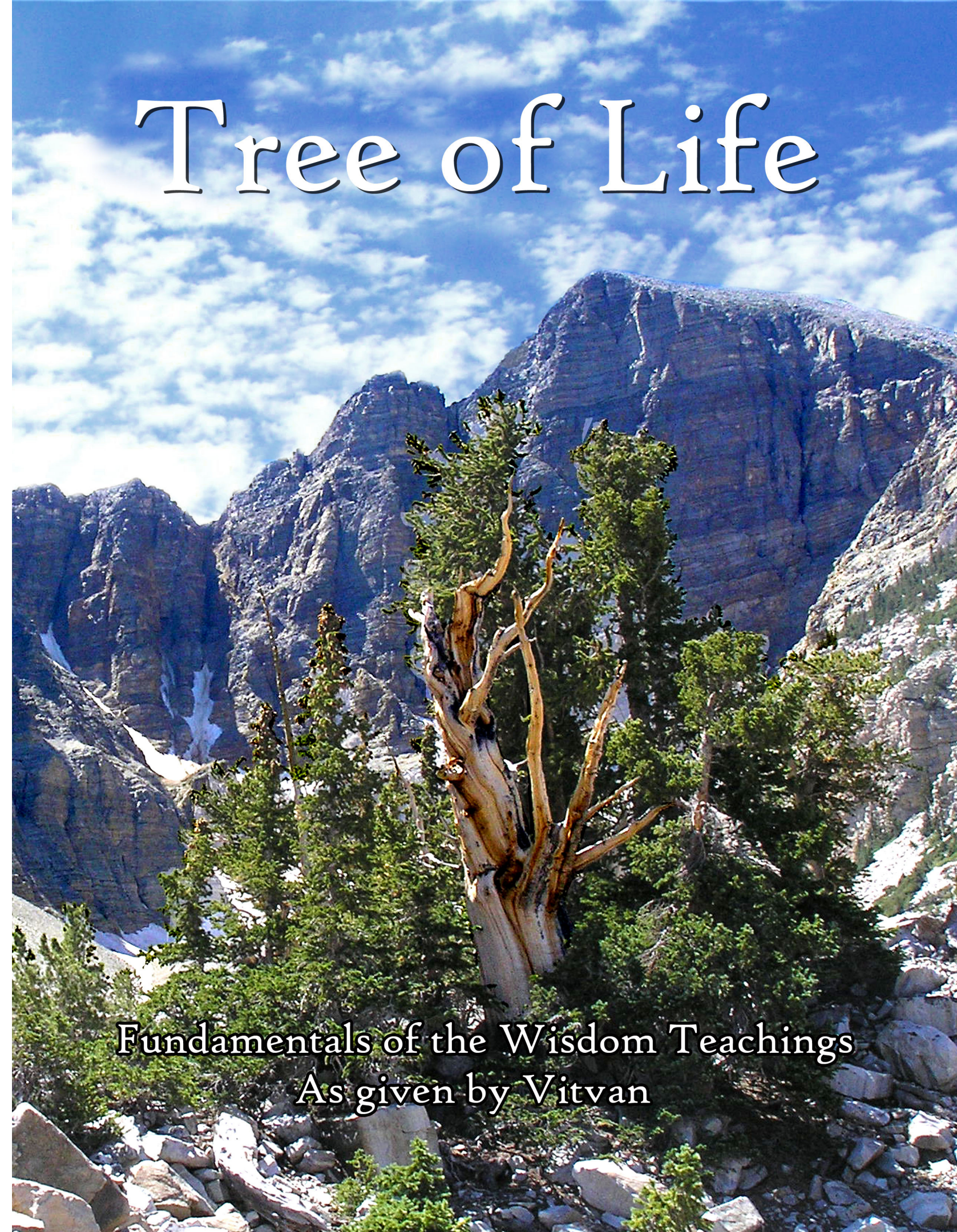
— Israel Regardie

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Tree of Life



Fundamentals of the Wisdom Teachings
As given by Vitvan

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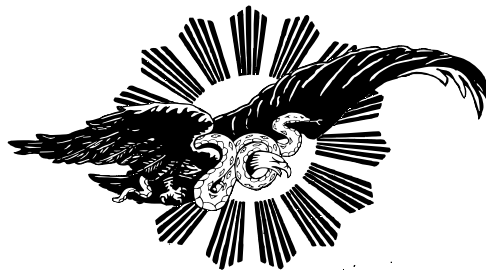
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Vitvan



Sortem Suam Quisque Amet

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PREFACE

In late 1950, Vitvan gave a series of lesson talks on the subject of cosmology. As he neared the end of this series he felt that certain points in the teaching could be correlated with ancient wisdom if he used the symbol called the Tree of Life as a reference. Thus, between January and March 1951, Vitvan continued his lesson talks under the label *The Tree of Life*. He used the diagram of the Tree (without labels) as found in Dr. H. B. Pullen-Burphy's Qabalism (1925) as the basis for these talks.

Students of the Tree of Life will find much of interest here. However, if you are looking for explanations of the stations and pathways on the Tree you will need to look elsewhere. Vitvan brought out many interesting points in correlating the stations on the Tree with the description of the force centers as given in the School of the Natural Order. He showed the correlation between cosmos as it is described today—at least according to the teachings as given in the School of the Natural Order—and the ancient symbol of the wisdom as it was given under the label Tree of Life. This Tree of Life information is not given elsewhere in our literature. This volume is a companion volume to his treatise called *Cosmology*.

For those students who may be more familiar with the terms in Vitvan's later work, in the last three lessons of *Cosmology* he uses the terms configurational individuality, psychological individuality, and ontological individuality. These three terms equate as tabulated with terms in his book, *The Christos*, and elsewhere in the literature.

Tree of Life

Configurational

individuality

Psychological

individuality

Ontological

individuality

The Christos

Configuration of units of
energy or configuration

Psychic Nature or Psyche

Mind level individualized
state under the power of
the Christos

Figure 1 — Three Individualities

Please also bear in mind that Vitvan wrote in the 1950's. While science has changed substantially since then, most of Vitvan's perceptions and explanations still hold true today. Both the treatise on *Tree of Life* and *Cosmology* contain valuable insights for treaders of the path that are difficult if not impossible to find elsewhere.

—Marj Coffman, editor

ACKNOWLEDGEMENTS

While the final form of this book (and therefore any undiscovered errors) resides with me, the editing was accomplished by a committee consisting of Val Taylor, Stacey VanNatta, Bill Coffman, and myself. Jim Woolsey went through many revisions in perfecting Vitvan's charts. Formatting chores were handled by Nomi Sheppard and Lisa Kester. I am grateful for their dedicated efforts and continued support that made this publication possible. Of course, all of our work was done with gratitude in our hearts for our teacher, Vitvan, whose lectures and writings are now being preserved and republished by the organization he founded, the School of the Natural Order. May his teachings provide knowledge and strength for all treaders of the path who are drawn to read them.

Marj Coffman, editor

Here are seven rules to observe and use as guides in approaching the instruction as given in the School of the Natural Order. These rules are applicable to descriptions given respecting any phase or aspect of the cosmic process. Learn these rules so that when reference is made to them, points are developed where one or more is applicable, insights are suggested, etc., you will know at once to which rule I am referring. Where extended understanding is not at the moment fully delineated, and in many other respects where extensional perception permits, these rules will serve.

—Vitvan

SEVEN RULES TO OBSERVE AS A GUIDE TO UNDERSTANDING

1. Every state or level represents a synthesis of all essential factors, elements, etc., in preceding phases or stages of the natural order development process.
2. Every differentiated field and each infolding/unfolding cycle thereof represents the pattern (Arche) of the whole natural order process of cosmos.
3. The One (configuration, individualization, etc.) in its relationships to the many other individualizations of its oversoul as well as correspondences in cosmos (other differentiated fields) must be grasped in order to understand that One.
4. No description or interpretation of the natural order process can be given to those whose consciousness is completely identified with images in their respective psychic natures except in metaphor, allegory, parable, symbol, analogy, etc.
5. Sharp differentiation between states of consciousness, levels, must be maintained for adequate understanding of the advanced study of the cosmic process or the natural order process—hence, the need to learn conscious abstracting.
6. For proper evaluation and maximum predictability put every problem, equation, 'thing', person, etc., on the Tree of Life.
7. Only as one fulfills the requirements of the state in which he is now conscious can he advance or expand his consciousness beyond that state.

LESSON 1

In olden times the knowledge (gnosis) revealed in the description of the Tree was reserved for those who qualified for the greater mysteries. It was then given to those worthy and qualified ones under deep secrecy and after the most solemn and binding oaths. These oaths were to the effect that knowledge so obtained would never be given to the profane, to the unaccepted, etc. This obligation turned out to be a serious handicap and restraint at times when more of the knowledge should have been given. Cato, the great Roman orator, and Plato, in his work at the Academy, had a struggle with the obligation. Plato, years later, to remain faithful to his obligations and at the same time to fulfill the desperate need to record more of the knowledge for posterity, devised his system of dialectics which, while giving the main keys to the gnosis, made it difficult for later scholars to ferret them out.

The pattern for the past cycle, now passed into history, took definite and recognizable shape about 300 to 200 B.C. (Read the history of how the Second Macedonian War and the Roman conquest of Athens utterly destroyed the mystery schools.) From the standpoint of the creative spirit which ensouls an age and withdraws from it when its work is done, relative to the Logoic palingenetic helix, three significant events marked the set of the pattern for that cycle: first, the guardians of the wisdom (gnosis), knowing that access to it would become obscured if not lost, contrived to preserve it by concealing it in the very things which the exoterists valued most—idolatry, pleasure, and pastime; second, the crucifixion of the Christos; and third, at the crucifixion, “the veil in the temple was rent.”

There is a thesis here for a truly great story, one worthy of the talents of a high level literary craftsman. I am not qualified to write the book the story requires. However, I can give a few suggestions so that one who can might create it, as the times are ripe for such a work to be given.

First, there is the hiding of the gnosis in the three most valued reasons for existence as exemplified by exoterists: *idolatry*, *pleasure*, and *pastime*. The word *idolatry* as used here represents a sacred regard, veneration, worship, etc., of any contrived or man-made image such as a god or ultimate purpose for existence.

In education, the worship of the image might be called epistemology; i.e., identification of information *about* ‘things’ with knowledge of ‘things in themselves’. Any amount of information or collecting, amassing of concepts about a given ‘thing’ (image) should never be mistaken for knowing the ‘thing’, as these respectively represent two widely separated levels (states) of consciousness.

In economics the worship of the image is more apparent, yet it contains realms of subtleties not so apparent. The most obvious, of course, is represented by the symbol of true wealth—money. The worship and/or love of the image (symbol) has been

designated “the root of all evil.” The word *wealth* on the objective level represents energy. Within that manifold of values called economics the control of the symbol the regulation of it, etc., controls the energy output of all those who function therein. So, the root or basis of strife, resentment, deceit, murder, wars, etc., and more grievous than these, a loss of sight of the truth (going blind and groping in darkness), can be given as identification of the symbol or image with a concept of worth.

In religion, the worship of the image has many and varied forms. Yet, insofar as the exoterists are concerned, the worship itself remains invariant. When the protestants, and later the iconoclasts, waged war against the use of idols, icons, plaster and carved statuary, paintings of images, etc., and abolished all such in their own forms of worship, they continued to worship the mental image and consequently remained idolaters in their own religions—idolaters not only of the mental image but other images appearing substantive such as the creation of their mental-image god.

Now, where in these three forms of idolatry—education, economics, and religion—could the gnosis be hidden? Every initiate of the gnosis knows that it is well concealed in all three, but remember that this is only by way of suggestion to someone who may write the whole story about it. Let us consider the last named, religion, for a few more of these suggestions.

The knowledge of the Supernal Triad is displayed in the Triple Crown which the Pope wears on ceremonial occasions. It represents the neutral Power of Balance, the Positive Force and the Negative Substance. Man’s relation to the Logos is concealed in the motto on the crown which the Pope wears, *Vicarius Filii Dei*, or “Vicar of the Son of God.” The objectification, literalization, and historicalization of the symbolical representations (mystery plays) as given in the Gnostic schools effectively concealed the gnosis. The warning given at the close of the description of the Tree of Life, as given in the initiation of John the Divine (see Revelation 22:19), has indeed preserved the gnosis, while the cryptic language of the Apocalypse has concealed it. Here, at the end of the cycle where the necessity to hide the gnosis was required, it can now be brought out into the full light of understanding. The renewed and general study of it will be the outstanding characteristic of the cycle now dawning. These exoteric religions are already in process of passing away because the spirit which ensouled them is withdrawing and the spirit of the true esoteric religion is incarnating. There is no rejoicing in the passing of the old religions as they served their purpose very well, this service being in more ways than in the preservation of the gnosis. The rejoicing is for the glad springtime of another season. Today the spirit can be worshipped by directly experienced contact and without any images appearing substantive or otherwise. (For detailed description of the methodology, see the *Telestic Work* given in *The Natural Order Process, Volume 3* published by the School of the Natural Order.)

In the other two forms of idolatry—economics and education—the key to the gnosis will be found in the numeric value of words and the symbols used for digits.

Both the Hebrew and Greek alphabets served a dual purpose: letters were used in the formation of words, but each letter also had a numeric value; therefore, the letters of each word could be added up. The total numerical value of a given word, especially proper nouns, gave the exoteric meaning; the square root of the total gave the esoteric or gnostic significance. The numerical value of each of the seven vowels of the Greek alphabet was assigned to one of the force centers. The respective values also conveyed other information about the centers. It was Pythagoras who devised the symbols used for digits, numbers, etc. He did this out of different arrangements of two symbols—one representing the Positive Power and the other representing the Negative Substance, the symbols for the yoni and the lingam. (These were also the sacred symbols contained in the Ark of the Covenant and placed in the “Holy of Holies”—the praises to which are sung in many oratorios.) The Arabians took over the Pythagorean numerical system, symbols included, and after the fall of Alhambra when the Moors were driven out of Granada the Europeans adopted the same system. The Pythagorean symbolical arrangement follows. Notice how carelessness in usage has distorted the originals.



Figure 2 — Digits

In economics the energy quotient relationship of the positive to the negative in a given creative effort equates with the barometric rise or fall in worth i.e., prices. The point to which reference is made here can be described only in terms of substance (energy) which is symbolized on the objective level by the medium of exchange, but the exoterists see only this symbol—money—or other poker chips in the game, and have little or no understanding of that which is represented. In fact, the exoterists live continually in a mythological world, struggling, fighting, dying, etc., in and for myths, i.e., symbols—idolatry.

Let the beginner in this study understand that there is no reaction to or striking out at this state of affairs. This is natural order in the nether world, i.e., on the objective level, and relative to the psychological level, it is the means of awakening, individualizing, etc., those exoterists. Thus, it served the very purpose of the past aristotelian cycle. In the aeons a similar cycle will have to be repeated for the younger ones coming on and for those who failed to make the grade set for the last cycle. Thousands of others have been waiting (what to us is a long time) for this new cycle so that they could again return to round out their respective grades in their ongoing. These had to wait until enough of us caught up to their stature to make it possible for them to return.

How was the gnosis hidden in the second most valued factor of the exoterists—pleasure? For the complete answer, study the fundamentals out of which Freudian

psychology has been developed. Chief of these fundamentals, and irrespective of labels used to represent them, we list that determinative force in all objective activities of man, the creative urge. As is well known, this creative urge or motivating drive force is completely independent of any form of expression that it activates. It will function in any individual at the level or in accordance with the state of identification in which that individual may be at a given date or moment. The exoterists have a limited range of states in which the creative-urge can function, and as a generalization it can be said that this range narrows down to profit and pleasure, or pleasure as a relaxation from the strain and tension of the pursuit of profit. If the pursuit of profit is placed in the category of worship of images, we can see wherein the gnosis was hidden. This leaves the other pole of the dichotomy—pleasure—in which to find the hidden gnosis.

If the statement attributed to Sigmund Freud is to be accepted, and I haven't found any adequate disproof of it [1951], then ninety-eight percent of the thoughts, feelings, and desires of the average person (and I qualify or limit this to the exoterists) are directly or indirectly concerned with sex. The principal factor in pleasure on the part of the exoterists centers in or on sex. However true or false this may be, it is in direct or indirect sex play that we find the hidden gnosis. While there still obtains in the western portion of the Occident a tacitly accepted conspiracy to ignore the evidence of sex play, our noses are rubbed in it on nearly every advertising page of most papers, magazines, etc., so much so that it seems that not even a manure spreader for farms can be advertised without a lot of "cheesecake" display. When it comes to financial success in book publishing, the theatre, motion pictures, vogues in dress styles, etc., I leave it to you to name that central theme which wins approval and fills the cash registers. This conspiracy of silence has become alarmingly dangerous respecting our public schools. Ask any school official or informed person if you doubt this.

Invariably the exoterists cannot see beyond or other than effects. They identify mentally created causes abstracted from the effects with the effects. Then they become emotionally involved in values given to the effects perceived, etc. So it is respecting sex play. If the creative urge on that level has been repressed, then as a substituted outlet a person will become more radical, denunciatory, emotionally reactionary, etc., respecting the subject. To such this lesson is not intended, but to the student, let it be said: Look frankly, honestly, and without shame upon sex play as an effect representing fundamental forces which are independent of the effects and which when understood as dynamic creative forces become the cornerstone of that temple we label the gnosis. "The stone that the (exoteric) builders reject becomes the chief cornerstone of the edifice." After the student can clearly think of the force in any creative urge without identifying it with any form of expression or effect, he is then in a position to direct that force out of and away from feeding the elemental entities of which his 'body' is composed, out of and away from activating tamasic and rajasic gunas (qualities) in his psychic nature. At long last he may direct that force to his Mind where it will motivate latent faculties of knowing connecting him with the

Christos Power. (The minute details of this and the way thereof have been given in the description of what we call the lunar cycle phase of the individualizing process.)

How was the gnosis hidden in the *pastime* factor so greatly valued by the exoterists? The way this was done has intrigued and enchanted many by its cleverness. Even the initiates of the gnosis have been delighted with its ingenuity. When stated it seems so simple. A deck of playing cards was devised and games were taught for its use, but the number of cards, the arrangement into suits, the significance of each card in the suit, the pictured symbols on each card, etc., record the deepest secrets of the gnosis. That which for ages was zealously guarded, hidden away from the profane, the pearls of such great price that were never “cast before the swine,” was now placed completely in their hands to occupy their pastimes! Of course you know I have reference to the Tarot, from which our modern playing cards have been taken and adaptations made. Due to the significance of the “rending of the veil in the Temple,” as shall soon be described, the fullest interpretation can now be given to the wisdom hidden in the Tarot as is also being done with the Apocalypse, for this new cycle upon which we are now entering is “the time of the end” of hiding the wisdom teachings.

There are several factors bound up in the why, wherefore, reason, etc., that at the dawn of this cycle upon which we are now entering the secrecy about the gnosis is removed. The baby (infantile humanity) is growing up and can now be told ‘things’ which it can understand and handle with circumspection. In those cases where the knowledge might be misused, i.e., for selfish, personal, temporal advantages, etc., the karmic reactions will now be swift as well as devastating. This signalizes, like the increased tempo or speed in everything else, the more potent dynamics of the higher levels respecting cosmos. The swift reaction of forces engendered, constructive or destructive, upon an individual represents the strongest possible deterrent. Just to have one or two experiences of the dynamic force on the most constructive side of effort is a sufficient lesson in these respects. It is wonderful. “My yoke is easy, my burden is light,” etc., *but don’t fool with It!*

In our description of the lunar cycle phase of the individualizing process, the point was brought out respecting the force centers awakening in so many who, having nowhere to turn for advice, do not understand what is happening to them. Today that ignorance of the natural order functional forces is becoming a grave danger in a general sense. This represents one of those factors bound up in the reason why there will be no more secrecy about the gnosis. Also, the tragic failure of a theocracy as a repository for the gnosis was a deeply learned and lasting lesson for all those who are concerned with and are lovers of the gnosis. It should be noted that in this respect the word *occult* will have no standing, i.e., no referent, in this new cycle. The gnosis will be as the sun and air, open and free. Only the hunger for it will be needed and it will be waiting as it has for ages for those who perversely hide in the dark caves of their lower psychic natures. This non-concealment of the gnosis was symbolized by the veil in the temple being rent at the crucifixion of the Christos. Let

us make plain the connection between the crucifixion and the rending of the veil, for at first glance it appears as a contradiction.

Hold in mind that at the beginning of the aristotelian age, and for hundreds of years previously, schools of learning were established for and had only one purpose; namely, the preparation of candidates for conscious participation in the governing forces of cosmos or for making connection with the Logos. They were to be advanced from the grade in which they were called psychics to the grade in which they would be called Logoi. I confess that it requires much reading and study of the Periclean period of Athens before the force of identity with the purpose of our modern educational system can be sufficiently broken to grasp the different purpose which motivated the consciousness of the Athenians. Once this is done, however, the picture of the context of situation becomes clear and the description becomes relatively easy.

I know how hard it is for us even to conceive that an entire culture, people, etc., could live with only one burning desire—to know the order of the universe in which the gods function. But to understand the Greeks of the Periclean period we must draw upon our imagination and picture this attitude. The age was a master and slave morality, and this adds difficulty to our understanding of it, for this purpose of living in order to learn applied only to the master segment. Athens itself consisted of approximately 3,000 patricians and 75,000 slaves, but its holdings and influence extended throughout the entire Mediterranean world. This purpose which motivated the schools of learning, the eclectics, itinerant teachers, etc., applied to the mores of the culture relative to the patrician class of the then known civilized world. At its highest and best and in respect to the most developed elements thereof, this living close to a higher creative source not only was responsible for signal attainments in the arts, philosophy, etc., but represented an avenue of approach to the Christos (the synthetical 'body' of the Logos—the Only Begotten—through which He made contact with the oversoul of the race in the nether world). But this avenue of approach was not a freeway, and here is the crux of the rending of the veil—it was rigidly guarded and protected.

To draw upon analogy, today any stray individual can get into the Kremlin [1951] about as easily. Socrates was put to death for talking out loud about 'things' outside of the sacred precincts. We know about Socrates because of Plato's love for him, but we know little about countless others. Yet a candidate, properly prepared, accepted, etc., could make it. The gnosis was accessible under prescribed and proscribed conditions. These ironclad rules and the administrators thereof in time bred abuses, became decadent, and toward the close of the cycle, which was Homeric in its glory, fell into decay.

Can we, in imagination, place ourselves in the position of the true guardians of the gnosis as they surveyed and appraised the world situation at the close of the Homeric cycle? This is precisely the point suggested to the higher developed literary craftsman respecting the thesis worthy of his efforts. We ought to be able to envisage the

situation, for today (1951) the cream of our past culture is being microfilmed, preserved in various ways and stored away in caves, deeply buried time capsules, subterranean vaults, etc. I read one account of a wealthy man in Arkansas who built a pyramid, had chosen works printed on unerodable copper plates stored in it and has collected and put into the finest known preservative condition the best in technological developments, etc. On a higher level and in respect to that of infinitely greater value, the situation was similar at the close of the Homeric cycle.

The race on the objective level earth plane was on the eve of descending into a greater darkness in this nether world where its consciousness would be cut off from the channels to the Light spheres. The new cycle then dawning was not only destined to be one of relatively greater darkness, but would be, to all effects and purposes, the crucifier of the Christos. *He was to be nailed on the tree.* Insofar as the consciousness of the race was concerned, the Tree of Life and the position of the Christos thereon was to be forgotten, remain static—nailed, crucified and left hanging. And generally speaking, there the race has left Him for 2,300 years. (Carefully note the context in which the phrase Tree of Life is mentioned in the 22nd Chapter of the Book of Revelation, the second and fourteenth verses.) As we proceed with the dynamic application and description of the Tree of Life, particularly pertinent to the expanding consciousness of a given individual, it will more clearly appear that this metaphor—the nailing of the Christos to the tree—is not only well used but the only valid explanation which could be given to the situation then obtaining.

So, the true guardians of the gnosis not only hid it, but at the same time decided to open wide the doors to it for all seekers who could find their way alone without, or outside of, the rigidly prescribed avenues of approach heretofore obtaining. Hence the rending of the veil *in* the temple, the Hall of Learning, the Gnosis, Arcanus Sanctus Loquens, Pistis Sophia at the time or during the times of the crucifixion. This is borne out by fact, for there are many who have found their way with the help of the Watchers on the Heights, and today, the secret doctrine is given openly. Even the acceleration in discoveries pertaining to the energy world forces, electronics, structure of the atom, etc., is believed due to information released since the veil in the temple was rent. The rending of the veil is beautifully expressed in the 17th verse of the 22nd Chapter of the Book of Revelation, yet the exoterists cannot understand these plainly spoken words. It is against the background of the rigidities and difficulties overcome and in the light of the long-sustained effort, with its struggles to reach the Mind level, that gives these words that deeper significance which is so difficult to express and impossible to convey to those who have neither the background nor the experience.

THE TREE OF LIFE

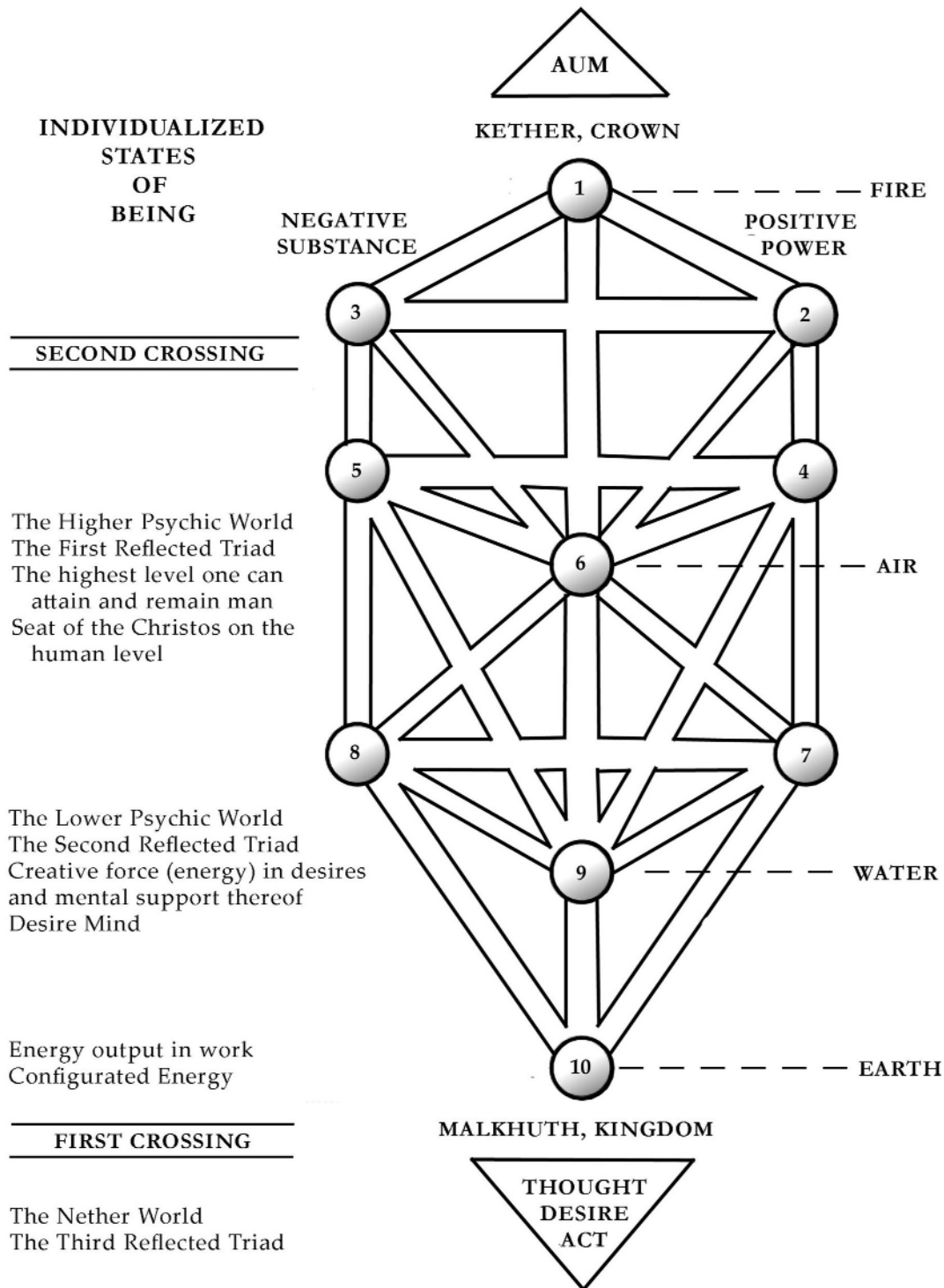


Figure 3

LESSON 2

In the mid-twentieth century, this long cycle in which the energies of most have been exhausted in pursuit of objects of sense is, in its turn, drawing to a close. (But the resurrection for the race as a whole is not yet.) Because the veil in the temple was rent at the crucifixion, individuals here and there and one by one have experienced the resurrection. Compared to the teeming millions these are indeed very few. The 2,300 year long cycle applies to the oversoul of the race, and if we keep our levels straight, then for the whole humanity on this planet the resurrection is not to be expected at the turn of this past cycle. As far as the race is concerned they left Him hanging on the tree, but devoted disciples of the Christos have seen to the entombment (as indicated in the last lesson) and confidently await the resurrection. The transition between the old and the new cycles will be one of unparalleled destruction. "Satan shall be loosed for a season." This means that the Power of Balance, karma, will have to bring about equilibrium between the forces of destruction engendered during the past cycle and the forces stored up on the credit side. The books will have to be balanced before we can expect the resurrection. While Satan is released for a spell he will strive mightily to bury the Christos yet deeper, trying to make sure that He is not resurrected. But, "He who sitteth in the heavens shall laugh...." Let us try to better orient ourselves respecting the gnosis at this transition period between the cycles.

During the past cycle the vast majority went into objective pursuits and the development of this that we call "our way of life," our modern civilization, our technological know-how, etc., wherein we can now turn out gadgets on a wholesale basis and in an assembly-line manner. However, there was another group, small but powerful, the members of which did not pursue the objective phase of development. They had passed beyond this need. These are they who have always been too busy to make money. There have been those all along the way, for the most part obscure, not in the limelight, underpaid, hidden away in garrets and isolated cabins, eking out what they had to have while they were seeking and doing something else. These are the ones who found that the veil in the temple was rent and gained access to that wisdom which was heretofore hidden. These are the greatest benefactors to the race and to the world, and although the race may never realize it, they have held the Power of Balance which has kept the world intact and will be instrumental in preserving it whole.

Do we know some of these? Can we name them? Yes, of course, but we have reason to believe that the most influential ones are unknown to the historians. We can list only a few, and as citizens of the U.S.A. it would be in order to place Plutarch of Boetia at the top of our list by reason of the fact that although he lived about A.D. 46 – 120, we are deeply indebted to him for the form of government we enjoy. It was from his writings and in frequency response to his consciousness that the three

outstanding creators of our democratic system drew their knowledge and inspiration. The three were Thomas Paine, Benjamin Franklin, and Thomas Jefferson. However, from a devotional stance respecting the gnosis we would place Philo of Alexandria at the top of our list. If any one individual can be credited as the source from which the Christian church and religion stemmed, was formulated, etc., it is Philo Judaeus, circa 20 B.C. to A.D. 54. It was his preservation of the gnosis and the disguising of it in many forms for which we are deeply indebted. (Before anyone reacts to this last and most comprehensive statement, please study the facts; begin with Dr. Alvin Kuhn's *Shadow of the Third Century*.) For our own modern times we would list Albert Einstein, Albert Schweitzer, and Mohandas Gandhi for these are true treaders of the path and their influence outweighs that of all the others even with all of their gadget developments, glamorizing, literary creations, etc.

The veil in the temple being rent simply means that the hidden wisdom, which could only be reached through established and constituted channels, was hereafter to be open to all and without the approval of appointed authorities. The methodology was to be characterized by a merit system. Those who had reached a point of development which enabled them to qualify were not barred. They could go into the inner recesses of the temple, into the most holy of holies of the wisdom.

The dichotomy, the two poles of the cycle represented by the above-mentioned two groups, represents the cause for the lines of force of a field respecting a given cycle. This makes growth, development, evolution, etc., possible for the many. These higher ones are guided by their study of the Tree of Life. It becomes a criterion by which they measure or evaluate everything they have to deal with: lines of development, objectives to pursue, information to give to the world, etc. There is even a cliché among them where, when anything comes up for which understanding is needed, they say, "Put it on the Tree." Once on the Tree, the correspondences, relationships, forces acting on the matter considered, etc., in cosmos become immediately apparent. In fact, they present their own pattern. Knowledge about the matter, subject, person, or whatever becomes axiomatic. When students are conditioned to evaluating by use of the Tree, we call it axiomatic knowledge. Beginners in the study of the Tree of Life can, without exception, trace every mistake they make to one fact; namely, they forgot to put the matter acted upon on the Tree. To the others who know nothing about the Tree, not even that there is a Tree, it is a "by-guess-and-by-gosh" system. Sometimes they hit it and most often miss it and in either case, know not the reason why they were successful in one instance or why they failed in another. Do you see the illimitable vistas this opens to you? If you do see, you will understand the importance of getting a thorough understanding of the Tree of Life.

In respect to information given to the world, let us consider this for a moment from "the world side of the picture." The "world side," as used here, means those more or less in the objective manifold of values or context of situation who view the "world" from the state described as objective identity. Creative workers, artists,

scientists and others always begin a new effort with an idea or a theory until they can make the theory empirically demonstrable, perfect the idea in manifestation, etc. If the workers do not elect their theories or ideas at random, they are guided in respect to the theory or idea elected, some by conscious use of the Tree, others by guidance from someone who understands the Tree.

As a case in point, on November 20, 1950, *Time* magazine reviewed the book *The Nature of the Universe* by Fred Hoyle. This work was developed with the cooperation of three other scientific workers in England. It is a new and startling theory, not only respecting the origin and creative stages, processes, etc., respecting galaxies, but a new astronomical theory regarding the formation of a solar system. Two of these collaborators were mathematical physicists; two of them were profound students of the Tree of Life. Hoyle and Lyttleton, the physicists, were assisted in the development of the new astronomical theory by Bondi and Gold from the standpoint of philosophy. That is as much information as was given to the public. But what happened behind the scenes is this: the new theory was developed by Fred Hoyle and Raymond Lyttleton, the mathematical physicists of the quartet, by suggestions given to them by the students of the Tree of Life, Bondi and Gold. The Tree indicated to Bondi and Gold that there should be a natural order process respecting the formation of a new galactic system and the eventuation of a solar system within that galactic system. It was the knowledge the two philosophers had which indicated the direction for the line of mathematical inquiry, and which is being verified, substantiated, accepted, etc., by the astronomical world. Before this acceptance, however, the new theory was so startling that it rocked the scientists back on their heels. It is the most exciting new theory for those who are deeply interested in scientific developments since Sir Isaac Newton (1643-1727). You are going to hear much more about this as the years go on. I am of the opinion that these developments stem directly from and by reason of that rent in the veil. What has actually been done by the few who had access to recondite wisdom and how they utilized it is an inspiration to all students of the Tree of Life. It also points up how profound are the applications of this knowledge respecting the Tree of Life. I trust that when we finish with this present course of study we will be able to use the label *School of the Natural Order* as a synonym for the term *Tree of Life*. If we fall short of this high goal, we may at least be able to equate the natural order process with the Tree of Life.

OUTLINE OF THE TREE OF LIFE

Station No.

1. **Kether:** *The Crown*
 - The central neutral power. The Power of Balance
 - That which the High Initiates call the God
 - The highest spiritual aspect of force in all that is; That, knowing which, everything else is known
2. **Chokma:** *The Positive Power. Symbolized by the Number 1*
 - The positive motivating force
 - In consciousness - Will, Atma
 - Authoritative awareness
3. **Binah:** *The Negative Substance. Symbolized by the Number 0*
 - In the Higher Triad- Aditi, the Light Mother
 - In consciousness - Recognition, Noetic Memory, Mind, Intuition, Knowledge
 - On the highest levels - Supernal Light. On the lowest levels - living matter.
 - On the reflected level - the World Mother (nature's formative forces)
4. **Chesed:** *Impersonal Love*
 - Understanding, compassion, kindness
 - Reverence for life in all creatures
 - Brotherhood of man as an urge or force
 - Practical religion at its highest and best
5. **Geburah:** *Will to Know, Hunger for Truth, Quenchless Desire for Knowledge*
 - The true scientific attitude
 - Truth or facts, regardless
 - Uncompromising adherence to proven and established facts
6. **Tiphareth:** *The Highest Love Aspect in Human Consciousness*
 - The balance between stations 4 and 5, hence philosophy, a love of truth
 - In the highest aspect - the palace of the Christos in which a kindly king reigns
 - If in the phenomenal world, not of it, as a paraphrase of the scriptural statement "in the world and not of it"
7. **Netzach:** *The positive aspect of objective identifications*
 - Identification with images appearing substantive
 - Egocentralization of consciousness, selfishness
 - Lust for possessions, craving for the power of wealth
8. **Hod:** *The negative aspect of objective identifications*
 - Pride in possessions, desire for display
 - Eagerness for the good opinion of others
 - Keenness to be held in high repute
9. **Yesod:** *Instinctive force which balances stations 7 and 8*
 - Objective or 'body' self-preservation (the so-called first law of human nature)
 - Satisfaction in appetites
 - The lower psychic nature
10. **Malkhuth:** *The number of completion*
 - Symbolizing the cosmic process in representation(i.e., manifestation)
 - All potentialities locked up, complete balance in inertia
 - The first three stations in one (above) - as a state or states, or as a configuration and/or configuration

LESSON 3

The Crown

Let us refer to the diagram of the Tree of Life on page 20. Station 1 is called the Crown and it represents the central neutral power or the highest spiritual aspect of force in all that is. Note the word *highest*. We could use the word *deepest*, as they are synonymous terms; they symbolize the same meaning. About any differentiated field, configuration, event, life-fact, 'thing', etc., one can say that the heart, the core, the creative force of the life germ is the 'highest' or the 'deepest' spiritual aspect of force in it. Think of yourself or any event, configuration, etc., even an onion and that the 'deepest in', the 'highest up' is a motivating power with which you or it functions. With respect to yourself, this is the power with which you think, feel, or act.

The many layers of an onion represent the many levels of your activities, the many states in which you can or do function, in which you are conscious, out to the 'outer skin'. All divisions ('skins') are purely arbitrary. You can make as many as you want. To exemplify: we have pictured ten circles on our diagram of the Tree and we will call them ten stages in the developing process (respecting yourself or any 'thing'), the point a given individual occupies, the path one is on, etc., and we summarize this into one label *stature on the Tree*. On our diagram we have, therefore, ten stations and twenty-two paths to the Crown. The Crown of Glory for any conscious Being is to become identified with the 'deepest in' or the 'highest up' center of his field, consciousness, Self, etc.

In order that we might more easily learn the Tree of Life we will describe it as it applies to a given individualizing process; each student can, therefore, relate it to himself. In this way we will graduate to the impersonal application of it, as Hoyle, Lyttleton, Bondi, and Gold did with the galaxies, and as all initiates of the gnosis do with any 'thing' they want to understand.

One can switch from one path to another in one incarnation, but it is an exception and not the rule. The rule is that in the infolding process (that part of the palingenetic cycle between what is called death and birth) one assimilates the results of experience gained in the sojourn on earth just past into aptitudes of consciousness or consciousness of aptitudes. Then when he begins to unfold consciousness again from the infolded state (i.e., he begins to expand his consciousness 'out' again into another 'life on earth'), he stands at the threshold of another incarnation, sounds the 'notes' of his octave on the Tree, and he incarnates, as always, on the weakest note. You may observe this in the life of any individual with whom you are acquainted. Through hard work one achieves mastery in a certain line of endeavor where objectively speaking he could be a great success, achieve recognition, etc., but just as soon as he has accomplished facility, gained what he thinks the particular job can teach him, etc.,

THE NATURAL ORDER PROCESS FROM THE LOGOIC LEVEL

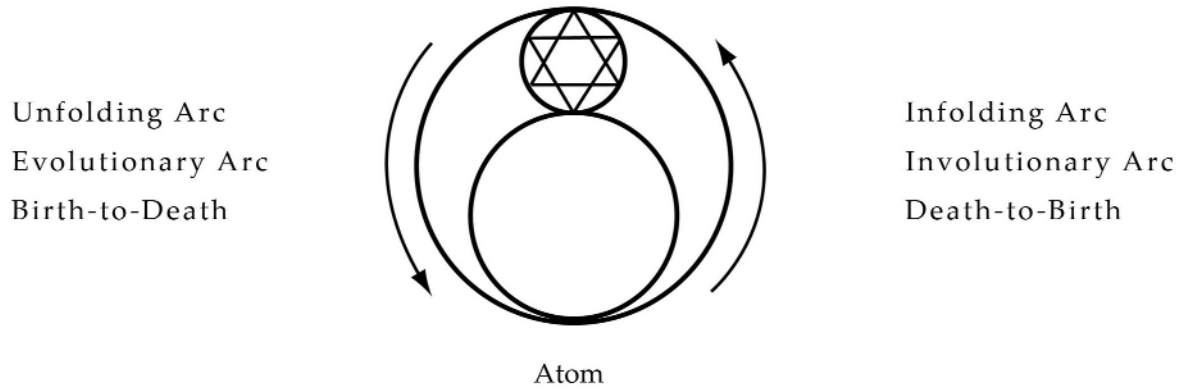


Figure 4

THE NATURAL ORDER PROCESS FROM THE HUMAN LEVEL

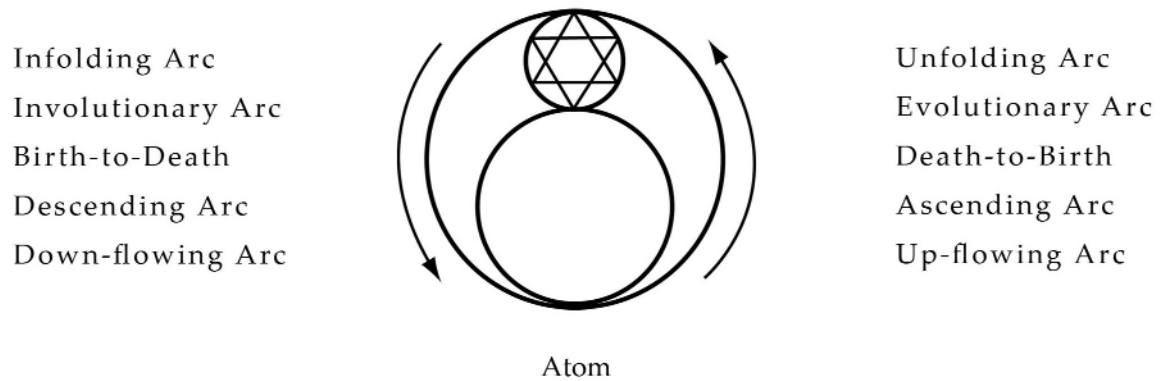


Figure 5

he quits that particular line of work and elects something that he has to study and work on mightily in order to learn it. In such a person you see an advanced one at work building up his weakest point on his Tree. One who understands cannot tell the aristotelians much about these 'things' nor explain why he does them; he has to play hide-and-seek with them. This is called being "wise as a serpent and harmless as a dove." Each one has the 'law' of his own being to which he must respond, his dharma, which operates in his psyche as an urge. If he follows its promptings, he will find that it results in building up his weakest point. The whole well rounded Self is no stronger than its weakest point.

In different individuals, consciousness will be found identified with different layers, different spheres. It will also be found that in the same individual at different times consciousness will be identified with different layers, different spheres. So, proper evaluation is thus: first, do not think that everyone is like you. To do so represents a transference of yourself to another which is like setting a pitfall for yourself. Second, observe on how many levels a given individual can function, and third, observe upon what level or sphere he is functioning at a given moment. You can, in addition to this, place him on the Tree which will give you all the factors for unfailing, proper evaluation. All this, remember, is so that you may be in a position to be of the greatest possible intelligent service to him.

There is another difficulty that we may have. 'Below' these ten operational or functional aspects of consciousness and the twenty-two paths respecting the diagram, there is the nether world. The term *nether world* means that consciousness on the mental level of the psyche (and always relative to a given individual) has abstracted images from the real world, has identified itself with images abstracted and appearing substantive, and then says this world seems objective, a static 'thing'. Such, relative to the Tree of Life, represents the realm of the dead. The phenomenal appearance of images in an individual's psychic nature is called the nether world. We call it here the third reflected triad.

In this nether world one also has a manifold of values developed out of guna reactions to these substantively appearing images. That is, out of the phenomenal appearances one has created a manifold of values. One becomes so conditioned, canalized, etc., in that manifold of values that when we begin to discuss the real world (this world as it really is) as a dynamic energy system or stream of living waters with a Tree of Life in the midst of this stream and extending to both sides thereof, he finds it difficult to register meaning. You will appreciate this possible difficulty.

As there are three actions in the down flowing from the One to the many, so there are three movements or actions in the upward flowing aspect of the stream. (Please note that the terms *down-flowing*, *descending*, *up-flowing* and *ascending* are relative to the two-dimensional diagrams in Figure 5 and Figure 6 on page 26. Relative to Figure

5 the process from the Logoic viewpoint, the out-flowing action is called the unfolding process of cosmos, the journey into a far country, the descent of the gods, the descending arc, the evolutionary arc, etc. The upward flowing aspect of the stream is called the infolding process of cosmos, the involutionary arc, the ascending phase of cosmos, the return to the Father's house, the resurrection of the entombed and buried gods, etc.

Figure 6 is given because we describe, discuss, etc., the process more generally and more often from the 'human' level, using the terms depicted, simply because those terms more nearly approximate our states. Thus, for us, expansion of consciousness can be described as evolutionary, ascending, unfolding, etc., and on into consciousness of death-to-birth states.

Let us briefly run through the outflowing aspect of the stream from the standpoint of the Crown, the number one station on the Tree. In the very beginning of the descent there is a separation of the positive power from the negative substance, stations two and three on the diagram, respectively. This first movement at the dawn of a new creative process is called *polarity*. The one central life force (the Crown) polarizes (action one), becoming positive and negative and remaining neutral as the Power of Balance as it polarizes. Then follows the action of the positive with the negative (action two). The synchronization of the Negative Substance with the Positive Power creates all activity as or in cosmos; the stream begins to flow, and "there is a River." The third simultaneous action is the Power of Balance.

In reference to the life germ or original cell of the onion, there would be no spheres within spheres (skins or layers) if there were not, a priori, a polarization between its negative and positive centrosomes. So, on every level and with respect to any 'thing', we must first have the positive and negative in polarity or there is nothing. It is a 'rule', a 'law'; that is the way it functions. That is what we call the natural order process. Thus, the Positive Power acting upon the Negative Substance, throughout the down-flowing, outflowing, etc., cycle, creates the completion (ten). Ten is the number of completion and symbolizes the cosmic process in representation, manifestation, with all potentialities locked up, complete balance in inertia. The configured state of the three in one, as the "farthest out" from the "Godhead" (from Station 1), represents completion, symbolized by the number ten and by Station 10 on the diagram of the Tree.

The most effective illustration of this is the atom: the negative substance, the electron; the positive force, the proton; and the balancing center, the meson. The meson, therefore, is the most powerful unit in the atom. It is the binding power of the nucleus and holds the electrons in a configured system. But in the atom all power is locked up. It represents a potential energy system, like the life germ in a seed. The potentialities are locked up before evolutionary manifestation or before development of the potentialities occurs. Every time you think of the words *seed, life germ, life center*, etc., say or think, "Noah's Ark," if you want to read your Bible correctly. All march two by two, positive and negative, into the ark or arche of cosmos. When we apply

this to a given individual such as yourself, your 'subjective' self-conscious state is represented by the number ten. All the glory of the Christos, your Godhood Self, the potentiality of becoming a Son of the Gods, is locked up in your psyche or 'subjective' self appearing to you as your objective self-conscious state. Do not release this power too fast! Fortunately, we can only release that great power locked up, right now, little by little. Those who are on the ascending arc are the demonstrable representatives of the release of that power which they respectively have released little by little.

Recall that the first movement, polarity, was accompanied by a third action, the action of a balancing power. From this third action, called fire (the essence of electricity) came air (incandescent state or substance), water (condensation) and earth (the colloidal and crystalloidal configurations). Thus, we have the clearest perception of those ancient symbols—fire, air, water, earth. We will use these symbols to represent four major divisions or states of consciousness. We must remember to keep the three actions involved in this process synchronized as background while we study the ascending arc of the cycle (Figure 2) or the upward flowing aspect of the stream which can take twenty-two ways to arrive back at the one center which motivates all of its operations.

I do not have to make one single correction in the teachings of the School of the Natural Order to correlate it with modern science, simply because we have both drunk from one common source. [No one has a corner on truth and cannot appropriate it to himself.] The knowledge of the Tree of Life has been traced back in history 2800 years. In the teachings of the early Chaldeans, recently discovered, there were references to it and also to the constellations, stars, etc., in the same writings. It is through the understanding of the time factor involved in the precession of the equinoxes that this period was located. Knowledge, wisdom, the gnosis is universal and we as individuals expanding in our own respective consciousnesses can now (with the veil in the temple now rent) make discoveries for ourselves respecting it, and that is sufficient 'greatness' for anyone!

LESSON 4

<u>Labels</u>	<u>Descriptive Synonyms</u>	<u>Correspondences in Cosmos</u>
<i>Spirit</i>	Autonomous Conscious Field The True Individual The Real Self The Power-to-be-conscious	Logos - Saguna Brahma The Christos - I AM Atman Mind
<i>Soul</i>	Psychic Nature Psyche - Guna ensemble The Personal Self Seat of psychological functions	Oversoul Race psyche Cultural state of consciousness Race consciousness
<i>Body</i>	Configurated Worl-Mother Substance Representation of State in Self-consciousness Gestalt of Gunas in Psyche	The Dynamic Energy World World Mother Nature's Formative Forces Elemental World The World of Living Matter

This lesson can be considered as preparation for the interpretation of the 22nd Chapter of the Book of Revelation. We will find much value in clearing up some misunderstandings respecting teachings and doctrines about reincarnation by gaining a better understanding of the palingenetic cyclic process. What significance do the seven-year cycles have with respect to the space-time functions of that Autonomous Field which we label the Real Self? I take it for granted you know that in a given individual's so-called life on earth there are governing forces which change his pattern in a rhythmic sequence of seven-year periods. Therefore, from that event which the aristotelians call birth to 7 years, 7 to 14, 21, 28, 35, 42, 49, 56, 63, and 70, there are exhibited ten cycles having seven years each. The reason I have used 70 years is merely to subscribe to the Biblical three-score and ten and to comply with life insurance statistics (1951) that gives the life expectancy as 67. In Roman times, life expectancy was only 25 years. In India today (including infant mortality) life expectancy is 31 years. But here in our blessed U.S.A. it is now 67. There is no reason to doubt that before this next cycle upon which we are now entering is half over, life-expectancy will be about 150 years, and it will be as naturally accepted and considered as we accept 67 years today as our life-expectancy. However, the significance of these seven-year cycles, relative to the palingenetic helical cycles, is important from a pragmatic attitude as well as vital to the evolving Self, leaving aside other entertaining and intellectual interests which may accrue. The description of this significance to the palingenetic helix may be considered the thesis of this lesson.

We must now synthesize three factors that have been previously described in detail in the other literature of our school (see, for example, *The Christos*). The first factor: never consider that any given differentiated field or configured energy system, or any individual, person, or 'thing', etc., can or does exist alone. No atom exists by itself; it exists in a vast sphere of atoms, a sphere as vast as a galaxy. The differentiating process eventuates in one atom, so that any one atom becomes a center of a sphere of atoms. A molecule also lives in a sphere, a world of molecules. Consider a given aggregation of molecules we call a cell. One cell lives in a world or a sphere of cells, which we call living matter. Those aggregations of cells we call organisms or animals function under the influence of an animal force field. A force field is described as the frequency, motivating forces, etc., of the field which become determinative respecting the functions of any one individual integrated in that field. Take yourself; you do not live to yourself alone. You live in and under a sphere, a field, an oversoul. (The word *oversoul* does not mean anything except as a symbol for the synthesis of all of our respective psychic natures.)

We call the field in which an animal functions the animal group field or group soul, the forces of which are the compulsions by which a given animal is motivated in everything it does. So it is with you or any person not functioning or focused above his psychic nature. No matter what one does, or how much he thinks he is independent, etc., a little reflection will show he is governed by forces over which he has no control (and knows nothing about). What young man now (1951) can do anything about going or not going to war? What created the conditions, generated the forces, etc., that compel him to go to war? We may think we are independent all we want to, but life-facts, the forces which govern us, are something else and are other than what we think or do not think. The synthesis of our respective psychic selves is called the oversoul, the race mind, the race psyche, and we can say that soul is a synonym for psychic nature.

The second previously described factor: that which we call the 'physical body', to be understood, must be seen as representation—a representation of the state of consciousness of the Real Self plus the accumulation of qualities (gunas) incorporated in the psychic nature. It is created by the character of one's thoughts, feelings, desires, etc. The 'physical body' is therefore very dynamic, for as a configuration of these forces and qualities (gunas) there is nothing static about it. As a representation, it is continually and constantly taking on and giving off a stream of these forces, gunas, substances, etc. Consequently, we think of it as an eddy in a stream of nature's formative forces, an eddy which we can (if we want to) regulate by determining the kinds of qualities we allow or put into the stream.

The third previously described factor: there is a Power with which one thinks, feels, and acts. There is a Power other than the state and other than the accumulation of qualities in that which we call the psychic nature. We use the terms *Higher Self*, *Inner Self*, *Autonomous Field*, etc., to signify this Power, although from a higher level it is perceived as a state in which the Christos (the 'body' of the Logos) is conscious of

Itself. For our relatively lower state in objective identification we will now equate the term *Power-to-be-conscious* with the term *spirit* and use both labels, *as symbols*, to signify the individualized aspect of the Christos.

The spirit of a given individual, as has been indicated, is synthesized into a much more comprehensive field than is realized by those in objective identity. There are many labels for that world in which the spirit or True Individual functions, moves, has its being, etc. The Greeks in the gnostic mystery schools labeled that world the Christos. In the Upanishads and Vedas that great field of Power and Light was called Indra. The Hebrews labeled it Ruach Elohim which corresponds to the Holy Ghost of the Christians. As we enter into the study of the Tree of Life, the synthesis of the three factors as described will have greater value than now appears or is intended for the purposes of this lesson. For this lesson let us recapitulate the foregoing in order to establish a clearer referent for those words spirit, soul, body.

Personality is described as the total ensemble or pattern of accumulated qualities (gunas) in a given individual's consciousness focused in his psychic nature. A given person (from the Latin root *persona*, a mask which was put on in a play) functions under the motivating forces of the race psyche or oversoul to the extent or degree that the gunas in his own psychic nature correspond, are affinitized to the race psyche. To employ analogy from a lower level to exemplify this, I have made reference to an animal motivated by the forces in its group soul. Here is another way to show how the oversoul is that which governs every person whose psychic nature is integrated by guna correspondences therein. For this illustration let us not go any further back than Athens, 400 B.C., although we could go back to more ancient times. During the Homeric cycle the focal point of the oversoul was in Athens. In the next cycle (not the 2,300-year cycle of the Christos) it switched to Rome, then from Rome to Madrid. In the next cycle it shifted from Madrid to London, and in this cycle it has shifted from London to Washington, D.C. Who in the United States wants this country to be the leader, political, economic, or otherwise, in world affairs? Who wants this country to be the leader, where every sensible or non-sensible thing it does becomes determinative of war or peace on this planet? I do not believe there is one in America who wants that; in fact, no one (1951) seems to know what to do with it now that we have it. (That oversoul will have to bring individuals into its center of consciousness in order to function properly.) It is certainly not a planned objective on the part of any democratic, republican, socialistic, new deal or any other group or anything else visible that has been determinative in this shift of focus of consciousness, forces, powers, etc., pertaining to the oversoul, to the seat of government of this country. So it is in the other respects mentioned. As we remember that no person functions by himself alone, that he is motivated by forces which become determinative in what he thinks, what he desires, what he does, we see that the shift of focus in the consciousness of the oversoul becomes determinative respecting all persons whose psychic natures are integrated in the oversoul.

The part of wisdom is not to try to buck the force of the oversoul. One might as well try to sweep the waves of the ocean back with a broom. So it is with the 'body' and its forces. Any time one tries to buck the formative forces of the World Mother, just let him go down to the beach and start sweeping the waves with a broom. Instead we need to learn how the natural order process operates on each of the several levels upon which one functions, and then flow with it—if for no other reason than because one cannot do anything else. When we first learn to flow with the creative forces (creative streams of the natural order process) we will advance little by little in our stature to the point where we can consciously take hold of these dynamic forces, put them under the control of Will and learn to direct them in our respective selves. Only then will we be trusted with responsibility respecting direction of those forces in larger affairs. But, until we are trusted, given commissions, etc., the part of wisdom is to learn how those forces function and then say, "Not my will, but thine be done." Do not mumble that; deep and from the heart say, "Thy Will be done, not mine." That means a surrender of your self-determination in every way on every level to the flow of creative forces of the field under which you function. Those fields advance like a spiral from level to level; they never remain static. One graduates from functioning under the oversoul like an animal graduates from its group influence and becomes a man and the intelligent man graduates from the influence of mob psychology. The unintelligent are swept along under the group force called mob psychology, but not the sufficiently individualized one, for he can stand in the midst of that and not be touched by it. One by one we synchronize ourselves and our forces with a higher field and to relatively higher and yet higher fields until eventually there is only one differentiated field, the Logos, and as Logos we will function on all levels, even those made flesh.

I have mentioned the Christos, called Indra in India and called the Holy Ghost by the Christians. It represents the synthesis of the spirit of each individual and that under which the oversoul of the race functions. Therefore, every person who is identified with his feelings, thinkings, desires, and actions is under the oversoul of the race, "...Under the law of sin and death," as Paul so well said. When one is "under the law" the law governs him. The goal, of course, is to become emancipated from the race psyche. "Come ye therefore out from among them and be ye therefore separate," as Paul also said. As students, do not repeat clichés or what somebody else has propagandized. Begin to be an individual and emancipate yourself by thinking your own thoughts, following the highest lead of your own Self, working at the job of meditating on meanings described in the wisdom teachings, learning the impersonal attitude and application of natural order forces and the way they function, etc. Thus, you can emancipate yourself from the race oversoul. All of this means that you are coming out and becoming separate. Then you will find another company of individuals who, like yourself, have come out. It is a great gang to be with, a real gang, and they have lots of real clean fun, for they function in the real world. However, we will have much to say about the Christos as we move along with this course of lessons. I call it to your attention here in order to place it in proper relation to the race psyche or oversoul.

I have used the scriptural terms *spirit*, *soul*, and *body* in this lesson so that here in our school we may establish referents for these words relative to the stage of development of an average beginner in advanced study, although I must warn you that there is nothing fixed about the use of these terms. They can be applied to a cell, to a plant, to an animal, to a lower developed man, to a higher-than-average developed man, to a business organization, to a literary study group, to an ethnic division of a race, to a cycle or an age, etc. In short, the terms must not be reified or identified with any one or any 'thing'. The context of meaning in a given description will determine how the three aspects described will apply. This makes the use of these terms venturesome, I know, but I am of the opinion that with sufficient explanation we could set up a multiordinal referent; that is, a referent applicable to any 'thing' exhibiting a triplicity. There are few, if any, 'things' which are not characterized by a triplicity. The use of the descriptive synonyms as given for these labels at the start of this lesson will be most helpful in this multiordinality or widespread usage.

In this recapitulation and description of the terms, let us begin with the word *body* and remember that it is used only as a label or symbol. What does it represent? It represents any configuration of World Mother substance, or any ensemble of the formative forces of nature. Through our studies of protoplasm, cytoplasm, colloidal structures and crystalloidal tectonics (see *Cosmology* course), we should be able to see at once that any configured mass of energy substances can be called a body, a dynamic ensemble of living matter and gunas (qualities, the chromatin in every cell). In respect to a given individual, that for which the word *body* stands is described as a representation of the state of Self-consciousness plus the gestalt of qualities in the psyche. Notice that in this use of the word *body* there is no association with the word *physical*, for the very good reason that I cannot find a referent for this word *physical*. I do not, therefore, know what meaning it could symbolize. So, to me, the word *body*, like the words *conformation*, *assemblage*, *congregation*, *configuration* (all used with the connotation of activity, forming), or the verb *to form*, means form—form as associated with the idea of energy, energy substances, units of energy, energy systems, etc. In this sense the word *body* can be equated with the state in which the true Individual is conscious, and upon that state (like on a framework) the accumulation of elemental substances generated by the quality of one's desires, feelings, and thinkings are hung.

We respectively build the structure first, called the fundamental or basic state in which Self is conscious at a given point or round in the cyclic process of its consciousness. Then comes the overlay of rajasic, tamasic, and perhaps some sattvic qualities generated on the various levels of the psychic nature. To exemplify: in the majority of cases notice how sweet the frequencies, odor, etc., of a newborn baby are—like one just out of heaven. This represents the basic state of that individual's consciousness. How long the newly arrived individual will retain its sweetness will signalize the "age of the soul" or more properly speaking, the state of development. Of course, many other factors enter into this retaining of sweetness, such as home conditions, etc., but in the main the state or stage in the evolutionary process will be

determinative in this respect. However, as the sweetness is gradually lost, the rajasic and tamasic qualities are accumulating as an overlay, but not as a displacement. The sweetness indraws for protection.

An individual as a conscious differentiated field is born when a given animal can separate itself (in its consciousness) from the animal group forces under which it has heretofore functioned. That represents “the line of demarcation” between animal and man. Immediately the man knows and knows that he knows; the animal knows but does not know that it knows. Apperception is born with the individual and is a faculty distinct from that which is called percept. Consciousness has transferred its identity from the animal-group-field to the race psyche or oversoul under which it will now function and will continue to function until it can again emancipate itself, this time from the race psyche or oversoul. In this last named emancipation consciousness will function under a greater field called the Christos. In Biblical terminology these two reorientation processes are called the first and second births. It is well to hold this in mind as it gives us a much-needed perspective, for when one is born he has yet to grow up. A baby boy is in one sense a man; i.e., a man-child, but he has quite a period of growth, development, etc., ahead of him to reach the stature of an adult man.

There are three of these births in all, and the third one is the last one. It is described by the Greater Ones as an orientation of consciousness to the Logos.

THE PATH TO LIGHT'S REGIONS

“Hard is the world-redeemer’s heavy task;
The world itself becomes his adversary,
His enemies are the beings he came to save.
Those he would save are his antagonists;
This world is in love with its own ignorance,
Its darkness turns away from the saviour light,
It gives the cross in payment for the crown.
His work is a trickle of splendour in a long night;
He sees the long march of Time, the little won;
A few are saved, the rest strive on and fail:
A Sun has passed, on earth Night’s shadow falls.
Yes, there are happy ways near to God’s sun;
But few are they who tread the sunlit path;
Only the pure in soul can walk in light.
An exit is shown, a road of hard escape
From the sorrow and the darkness and the chain;
But how shall a few escaped release the World?
The human mass lingers beneath the yoke.
Escape, however high, redeems not life,
Life that is left behind on a fallen earth.
Escape cannot uplift the abandoned race
Or bring to it victory and the reign of God.
A greater power must come, a larger light . . .”

—from *Savitri*
by Sri Aurobindo Ghose

LESSON 5

Every phase in the individualizing process has a correspondence in the cosmic process. It is this relationship that we wish to stress in studying the Tree of Life. A start has to be made on two levels: in description (mental) and in function (experience in reality)—one the road map, the other the journey.

There are two statements which taken separately have very little meaning, but put together and grasped with one act of consciousness have actually worlds and beyond of meaning. They are: a) No one can understand any 'thing', even the so-called simplest, unless he comprehends the whole of which it is the differentiated part; b) No one can understand the synthetical whole of any 'thing' unless he first grasps the structure, function, and order of its differentiated parts. These two statements taken together represent the cultivated attitude that characterizes the advanced ones on the path. One's position on the Tree of Life can be evaluated by his degree of consciousness of these two, as functional aptitudes. This in no way disparages mental or intellectual concepts about these two, as I am a firm believer that mental information about a subject represents a most desirable safeguard to the knowing after it has been attained, and this whether the mental information was secured before or after that attainment called knowledge. We go to knowing through meditative feeling, conscious direction of creative forces, etc., but safeguard it (the knowing), express it, describe it, etc., with the mental level faculties of conception, information, etc.

In our school we place emphasis upon developing the attitude of mind expressed in these two statements and further the cultivation of this attitude by studying a given stage of the process first from one aspect and then from the other. For instance, if we study a single somatic cell we will relate each stage of the mitotic process to its macrocosmic correspondences. If we study a single plant in one of our gardens, we will relate its stages of growth to those symbiotic relationships in nature's formative forces, then with the structure of the World Mother substances. In due times we unconsciously think this way about any and every 'thing'. The point is to make this attitude axiomatic knowledge. There seems to be no end or limit to this method of expanding consciousness. It reorients one from linearity respecting that process we call self-development to a breadth of awareness which we believe more precisely fulfills the natural order. In the natural order respecting cosmos there is no up or down, forward or backward, no place to go, etc. *It is all here, all now*; so let us expand consciousness into *It*.

This, we believe, represents cosmology at its very core. We often say, every 'thing' in its ultimate analysis, in its essential nature, is describable as a configuration of units of energy. The basic structure of that labeled body, as mentioned in the former

lesson, also represents a configuration of units of energy. When the overlay of elemental substances (each with its own guna and generated in the psychic nature or psychological desires, feelings, emotions, thoughts, etc.) is added to this basic structure, the total ensemble more nearly represents that for which the label 'body' is used on the animal and human levels. The constituents in a given 'body' with respect to its basic structure are correlated to the descending arc or involutionary phase of cosmos where the elemental substances called desire forms, thought forms, etc., in psychic consciousness are ensouled by energy forces on the involutionary phase of cosmic polarity or dichotomy. We will develop that subject when we describe the second reflected triad on the Tree.

The atom does not exist by itself alone; it exists in a world of atoms. So it is with a molecule, a cell, and a body. Each has the most intimate connection with the World Mother, the aggregation of all formative forces, and so on into the reflected Light of the Supernal, and finally with the Supernal Triad itself.

When we study organic gardening and see the wonderful fruits and vegetables grown here, we think of the World Mother supplying and replenishing our body substances with her energy substances. We are drawing energy from the World Mother, the energy constantly going out and as constantly being supplied from the World Mother. This is why we think of the World Mother as a stream of energy and think of our 'body' as an eddy in that stream. The effect is most dynamic when consciousness has become identified with these life-facts.

What referent can we establish for the word *soul*? Are we not painfully aware of the nebulous thinking, confusion, doubt, etc., about it? Here in our school we give our first consideration to the symbolic usage of the word and secondarily to the significance it symbolizes. This at once precludes reification of the word. When it comes to the significance symbolized, we look at that which vitalizes, animates, motivates, etc., any configured 'thing' including energy systems from the atom to the galaxy. So there will be nothing fixed about the referent once it is found in a given set of circumstances, context of situation, etc., unless one wishes to identify the word *soul* with the word *spirit*. Then we create a mental concept labeled Absolute and dismiss the inquiry by a dogmatic statement that the Absolute is the soul and spirit of everything. Such an assumption and statement might go over with those who cannot consciously abstract to a higher order, but even for them it will not fit life-facts. In life-facts we constantly contact, deal with, etc., individual or differentiated onenesses, each exhibiting a different quality ensemble and motivated by different kinds of influences. The seat, heart, core, focus, etc., of these motivating influences will become that which is symbolized by the word soul, as used currently and generally. There will be as many different souls, therefore, as there are 'things'. These motivating forces relative to a given 'thing' will come and go, be born and perish, and this will represent the differentiating characteristics between the referents for soul and spirit.

I do not believe that any satisfactory description can be mentally constructed respecting the referent for the word *soul*, but in experience we do find and know the referent. When the structure of cosmos is understood it is found to be a vast series of differentiations, i.e., differentiated spheres or fields ranging from Supernal Light to living matter. When a student of the gnosis is trained to control his own forces so that he can focus them on the Mind level, he can and does consciously pass from one of these differentiated fields to another. By experience, therefore, it is known that the activity of the substance of one level is the vitalizing, motivating, etc., source of force for the next level 'below', as that level or substance is motivated by the activity of the substance 'above'. When it is understood that dynamic energy characterizes substance on any level and the higher the level the more dynamic the substance, this will be readily grasped, and experience will verify it. So, as the referent for the word *soul* of any given 'thing' places the 'thing' on its proper level, then the dynamic substance, as energy, of the next level above represents the soul of that 'thing'.

With a given individual at the man state of development we describe the next higher level with a descriptive synonym, the psychic nature. Psychic nature represents the psyche as the guna ensemble of all the qualities accumulated to a given date, the seat of psychological functions (feelings and thoughts). The 'body' never thinks or feels. Withdraw from the body or project out of it under anesthetics or hypnosis, etc., and it is evident that it does not feel or think. The feeling, desiring, thinking, etc., reside in the psyche, the soul of man as his next higher level—"higher" only in terms of energy frequencies.

For the psyche, the correspondences in cosmos are in and through the oversoul. The psyche belongs to and functions under the influences of this greater field called the oversoul or the race psyche. This oversoul of a given tribe, ethnic group, race, etc., is also the seat of cultural motivating forces. That is, the cultural state of consciousness of a soul resides in the race consciousness or oversoul to which each contributes. So each soul can add to or take from, can raise or lower the tone, quality, etc., of his oversoul.

We have a situation today (February, 1951) of the oversoul level which exemplifies this: I have reference to the influence that Nehru of India is exerting upon the United Nations and the United States in the present debate in the United Nations as to whether China shall be declared an aggressor or not. We identify Nehru with the Asiatic oversoul and when all the chips are down, the Asiatic cultural oversoul will come through or exert itself in him. Why? Because he has not as yet emancipated his consciousness from his own psyche or soul and therefore is motivated by that oversoul in which his soul is integrated. This is true, of course, of most everyone. So do not count upon one of another culture to be motivated as you think he ought to be, or as you are motivated in your thinking, etc. Those who are naive think we can transport democracy to Japan, where there is a race oversoul governing a different culture and in which the gunas, the feeling forces, etc., for that which we call democracy do not exist. If the effort to transport the qualities of one oversoul to

another can be sustained for a few generations there will develop a modification in both and a new synthesis will emerge. But, if you want to function with an individual in another culture, forget your own culture (insofar as it is possible) until you can blend your consciousness with his oversoul consciousness. Otherwise, you will commit unpardonable blunders, like some of us think our constituted authorities are doing today. This means our troops have to go somewhere around the world murdering and being murdered when it is wholly unnecessary. We must understand how the cultural forces or oversouls, respectively, work in different peoples. The understanding of this gives one an insight into how 'things' will eventuate and what determines their eventuation. The cultural state of consciousness, the oversoul, is that in which a given psyche or soul is integrated and by which it is motivated until it emancipates itself from its oversoul and orients its consciousness to a higher and more inclusive field, the field which stands as the soul of all oversouls: the Christos.

We come now to what appears to be an autonomous, conscious field or individualized Power-to-be-conscious which we here label *spirit*. It is independent of any oversoul; that is, it is not touched or influenced by the forces in any oversoul. It represents the garment of the true Individual (that which cannot be divided), called the Real Self, and it functions as the individualized Power-to-be-conscious. These terms are used as descriptive synonyms for the word *spirit*. What are the correspondences in cosmos of that which these terms represent? It—the Real Self, the spirit—functions under that true Individual we label the Logos, the Christos, and which the Orientals call Saguna Brahma. It is spoken of in the Bible as "I AM," "I AM THAT I AM." "And this shall be my name throughout all generations." In truth or reality, there is no separate individual spirit, but there seems to be an individualized Power-to-be-conscious. This is accounted for on the grounds of identification. When consciousness functioning in a given psychic nature identifies with the state in which it is conscious, and particularly with the images appearing substantive, the ego-sense arises and becomes entrenched, relatively fixed, etc., until conditionality appears as a reality. This force is borrowed, as it were, from higher sources, represents the I AM, the individual spirit. The qualified monist has verifiable grounds for his statement that the spirit of man or any given man functions under or in his efforts to know. For what he terms treading the path will, by bringing his own individual forces out of his psyche into Mind and in the illumined Mind state which results, make contact with the Christos.

By remembering our own past experiences in the developing process, we know that this description of how the Christos is contacted will not begin to convey the overwhelming and almost overpowering effects experienced when it happens. The first few momentary experiences render one incapacitated for normal mental and objective activities for days and feeling like a convalescent for a much longer period. In time this passes into an adjustment to the new state characterized by a continuous gladness, joyousness, and at times uncontrollable intoxication. With studious care, effort, and will one has to learn, or re-learn, how to resist the temptation of abandoning everything else and going fully overboard into it and at the same time

synthesize ability to function with others in their developing stages and even in the conduct of affairs relative to 'objective' living in the nether world. There is a fundamental reason for remaining with the others, learning to synthesize lower levels into the newly acquired higher one, etc., which has been. For this lesson we must now apply the description given for the labels *spirit*, *soul*, and *body* to that which is called the developed elsewhere in the instruction.

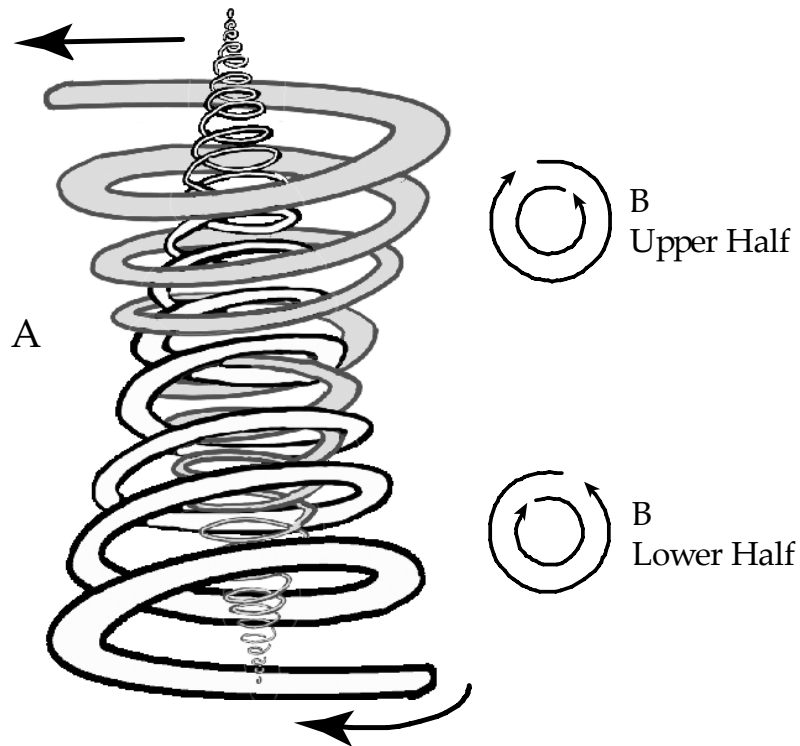


Figure 6— Palingenetic Helix

The palingenetic helix must be thought of as consisting of or represented by two spirals interlaced on the same axis (see 'A' in Figure 6— Palingenetic Helix above) where the extreme point or peak of one represents the center of the first turn of the other. This will cause each turn of one to appear as concentric with each turn of the other. (This in its entirety must also be thought of as a microcosmic reproduction or duplication of the structure of cosmos.) For the sake of understanding much of what is to follow, as well as a range of life-facts, it is important to mentally see these concentric turns of the two spirals; a cross section would look like a smaller circle enclosed in a larger one (see 'B' items in Figure 6). The spirals turn in opposite directions, one clockwise and the other counterclockwise. These two spirals also represent a dichotomy or polarity, one as a negative pole and the other as a positive pole. In a given individual the inside turn stands for the content of his consciousness at a definite point in time; the outside turn (of the designated inside one) stands for the synthetical field of the constituents of the individual's consciousness at the same

point in time. The outside turn represents the space (overall substance) of the inside turn or movement called time. When we get on to it we will see the space-time relationships inhering in the palingenetic helix.

The soul and body, as described in this lesson, will not be considered as directly implicated in the palingenetic helix; the spirit will be equated with it. The soul and body will be treated as effects, results, representations, etc., of a cyclic process of the spirit. The cyclic process, as a natural, orderly procedure or palingenetic helix of the spirit, will be treated functionally; i.e., as the way the spirit functions.

From the nether world standpoint, that is, in the objective self-conscious state and the manifold of values pertaining thereto, there is no way to sharply differentiate the Christos from the Logos. If we would say, as we have, the Christos is to the Logos, as the body of a given person is to the lucid thoughts of that person, would it be sufficient to establish a sharp demarcation in perception between that which is called Logos and that called Christos? Because there may linger qualifying doubts in some minds about the adequacy here involved, for all practical purposes we will treat the Logos and the Christos as one with the labels interchangeable. The pronoun *He* will, therefore, have either or both as antecedent.

This explanation is given because we must describe the palingenetic helix, particularly from the functional aspect, more or less from the higher standpoint (outside turn of the spiral). So, from Lesson 4, fix in mind the word *spirit* and its descriptive synonyms and correspondences in cosmos and synthesize these into one for which we will use the pronoun *He*. Also carry in mind the double or interlaced spirals, the outside turn of each round representing the individualized *state* or that which a given person *believes* pertains or 'belongs' to himself exclusively. In description, the implied sense will clearly indicate which meaning is intended. We now have a double spiral, called the palingenetic helix, representing a dual action in the consciousness of a given individual, his individualized (or individualizing) sense

of being (called Ego) and the correspondences in cosmos pertaining to each phase, state, factor, element, entity, etc., in or composing his consciousness, with these cosmic relationships or correspondences obtaining as life-facts whether he is conscious of them or not. In the great majority of cases the constituents of the individualizing state as well as the relationships thereof in cosmos are in his unconscious, or that which the psychologists mean when they speak of the unconscious.

Structurally, he functions in consciousness like a spiral; in one half of that spiral he unfolds his configuration or body and his soul or psyche. That is, he brings them out in order to function in them. The question often has been asked, "What does he do that for?" He must learn through experience to know himself. Do you know of any other way that we learn? Theoretical knowledge is one thing; actual experience is another, but it is through experience that we learn. So at the close of one half of each

turn of his spiral he infolds the results of experience and passes on in his cycling process. Where does he go? He does not “go” ‘anywhere’ because this is all a function in or of his consciousness. He changes the focus of his consciousness from the ‘outer’ to an ‘inner’ state. Whatever else he does can be summed up in two outstanding significances.

First, he reviews every minute detail of his recent past experiences. Some of these he reviews over and over again, and from this review he draws lessons. In regard to some experiences, he feels great agony and, speaking metaphorically, like he is burning in hell. He incorporates a deep impression into his consciousness from these lessons. From the experiences of doing a job well he incorporates a faculty, called aptitude, in his consciousness. Then, if he has any ability on the Mind level—beyond the psychic nature—he (metaphorically) takes a journey through the stars. This simply means that if he has conscious volition to function in his Light body, he can know and be known by others on his level. He can if he wills, or if he has work to do, visit all levels below his own. Then when the time comes for him to gain more experiences or learn more about functioning in or with cosmos, he puts forth or takes another body and develops another psyche, but this time on a higher rung of his spiral. For every higher turn of his spiral which he can permanently gain, he does not have to return to his last lowest turn. Putting this in terms of levels, for every higher level on which he can become established he can drop one lower level, so that in space-time functioning he recedes less and less until he becomes so identified with the Logos, the Father’s House, that “He goes out therefrom no more.”

This putting forth, unfolding, learning through experience, infolding, etc., on his part is erroneously called *reincarnation*. When the word reincarnation is identified with the psyche, the personality, one thinks that as he is now conscious of himself he will return in another earth-life. But, he never will, for in this sense he cannot maintain the same ensemble of gunas, forces, etc., that he had a week ago or a year ago. And in ten years any person has so transformed his psyche and the representation thereof, or ‘body’, that he is not the same person. So, no one as he is conscious of himself at a given date can reincarnate. If he cannot keep the same pattern of himself over a year or two because of its constantly changing, how can any given pattern reincarnate?

There is, however, that (relatively) invariant spirit which will put forth and develop a new body and subsequently a new psyche. At the end of five cycles of seven years each (thirty-five years), when the body and psyche are developed, this trinity—spirit, soul, and body—will gain new experiences through another period of five cycles of seven years each (on average). At the end of the second thirty-five year cycle, the spirit withdraws and there is nothing left except the body and the psyche. Then the psyche breaks up or begins to disintegrate and there is nothing left but the body. The body begins to shrink and there is nothing left but the elementals to animate it. Some grow old sweetly, graciously, and lovely; others (and let us be charitable) not so sweetly. In a given case, it is according to the gunas (qualities) built

into the ensemble which will finally be left and if one has built in sweet and lovely qualities, then he will be sweet and lovely as the governing power withdraws. Also, if one has reached a state of development where he can function in the Mind substance of the Light Mother, then that one will retain the brightest faculties and sweetest disposition to the close of outer focusing of consciousness (called the close of life on earth).

So, let us look at the faculties and attributes built into the Autonomous Field as concerns their permanency. One puts forth his consciousness in a 'body' until he develops the 'body' and psyche, then functions in both at fourteen years of age, on average. With the higher developed ones this is done more quickly; with those lower than the average it takes longer. The psyche begins to break up and disintegrate in those who bring their consciousness to the Mind level before checking out of the 'body'. So they gain experience and incorporate it into faculty on the Mind level as they go along. In any case, it is only the results of experiences that become incorporated into aptitudes one can retain, take with him, etc. Each time round he puts these attributes forth as representation in his configuring process. In the ensemble of his psyche these attributes become known as the characteristics of the personality pattern. The qualities that he puts forth as representations, attributes, are the reflections of aptitudes or faculties incorporated in his consciousness. The aptitudes exhibited in one so-called life on earth are the assimilated results of experiences of former lives. I have likened that part of the cycle from what is called birth to death the unfolding, the learning; and from what is called death to birth the infolding process. But to the awakened ones, coming down to the nether world is the only death. The loss of the 'body' and objective self-consciousness is never a loss to the Self; rather it is a gain. The psyche of one who functions on Mind level before passing out in what is called death, begins to break up and disintegrate. Experience gained is incorporated into faculty on Mind level and the results of that experience, called aptitudes, one retains and can take with him, etc. The descent in consciousness to objective identification or to the nether world, while for the purpose of perfecting understanding, growth, development, etc., is also a microcosmic epitomization of the evolutionary process of cosmos. The period between death and birth again represents the involutionary phase of the cosmic process. That is why no one can go away from his life-wave alone into some state called nirvana. He must return and help to bring all who belong to him up with him: "And I, if I be lifted up, shall draw all men unto me."

In this brief description, over-simplification has many grievous shortcomings. I have tried to strike the average, but there are so many exceptions that it is difficult to make any rule. Briefly, let us say that a young man about twenty-one is shot and killed, or his plane crashes and he loses his 'body' (configuration). The quota of force in his psyche not being spent, he will come right back without losing his psyche. That is, he keeps the same psyche and comes back. While to objective sense such an incident is considered another incarnation, relative to the palingenetic cycle, it is the

same cycle and he just came back to finish it. I have known one who has taken a different 'body' three times in the same palingenetic cycle.

Here is another exception. There are those who have pulled their consciousness into the Autonomous Field, the Mind level, and function from that level. They will not lose the spirit, although they will lose the psyche early in years and will function only in Mind plus body. They do not feel and cannot feel. They know compassion instead of sympathy by reason of pulling the consciousness into the Mind level.

LESSON 6

What do we consider worthwhile in what we call life? It resolves itself down to this: only that which you can take with you is worthwhile; that which you cannot take with you is not worthwhile. However, the awakened one knows that before he checks out. He works for that which he can take with him and holds very lightly that which he cannot take with him. *He* is the one who makes the final decision in these matters.

I think it advisable for students of this instruction to associate the term *nether world* and the idea which it represents with the images appearing substantive and the manifold of values developed out of identity therewith. This association will keep those phenomenal factors and values pertaining thereto sharply differentiated from reality, life-facts, or cosmos, and at the same time enable the student to discriminate between the maya and reality or life-facts in any given instance. I put this nether world on the diagram, page *xii*, so that you may entertain it as a point of reference to the parts of the Tree to be described. This point of reference is only a concession to those who are so conditioned in objective identifications until such times that the aristotelian orientation of the psychic nature of these aspiring ones has become replaced with ability, facility, etc., in entertaining life-facts free from any relationship to the maya. This means that the careful student must relate life-facts to cosmos (the cosmic process) and not to the objective manifold of values. When we get to the end of our studies about the Tree of Life it will be possible to see the entire cosmic process conjointly with the Tree, then cosmos can be described in terms relative to the Tree. Life-facts will then be related to the Tree easily, naturally, etc., instead of to the nether world or maya.

To those who may have difficulty in understanding how easy and natural this is to those who function in the consciousness of life-facts (cosmos) free and clear from relating, associating or identifying experiences with objective appearances, phenomenal effects, etc., let me say this. Concentrate attention upon a separating interval, 'gap', or division between an idea (concept) and the force, energy, or power which motivates and sustains it. Do the same with a feeling or desire and that creative force which activates the feeling or desire, and also with an act or motion of your 'body'. When the line of demarcation between an idea, a desire, or an act and the force or energy which motivates and sustains it becomes clear, then in imagination draw a heavy horizontal line between. The force or energy above the line relates to that which we label cosmos, energy world, life-facts, etc. The concepts, desires, and acts below the line relate to phenomenal effects, substantive appearances, shadows, etc. Below the line place the label *maya* or the term *nether world*. Concentrate in the same way on a separation between a configuration of units of energy (mass) and the objective-appearing image, 'form', of any 'thing'. This concentration exercise and the factors incident thereto are in or on the mental level of the psychic nature. When this

is seen, one knows that there is nothing except consciousness, its states and its activities. Until we can see this last mentioned, we must grow into the ability to do so by using the term *levels* in describing Light, Light-energy, energy substances, differentiated fields, configurations thereof, etc.

The reason may not be clear as to why I put nether world on the diagram as a point of reference to the Tree of Life. Relative to the synthetical grasp of the whole cosmic process, which we have suggestively diagrammed with the spirals (see Figure 6— Palingenetic Helix on page 43), this nether world designation is intended to symbolize the third reflected triad. Relative to a synthetical vision of cosmos, that which we diagram and label *the nether world* we call the third reflected triad. In studying this third reflected triad, and in any consideration of the referent symbolized by it, remember that it is characterized by identification of motivating forces with mental concepts, desires, and objective actions—thinking, feeling, and acting. The base of the triangle represents the concept, opinion or idea in the mental phase or state of consciousness in the psychic nature. One side of the triangle could be described as signifying seeking the ‘objects’ of sense, fulfillment of desires, etc. (One must first have an idea that some ‘object’ is desirable, then create the emotional enthusiasm, eager expectation, etc., that is generated toward its possession, accomplishment.) The remaining side of the triangle represents the act, the motion. We have indicated the referent for each of the three legs of the nether world triangle, but as a reflected triad, and particularly a third reflection, some explanation is required as to what is reflected.

From energy waves and frequencies registered, an individual formulates a picture. The picture does not exist anywhere except in his psychic consciousness, but due to his habit of thinking, the picture as a ‘thing’ or ‘object’ looks as if it were ‘out there’. Two factors must now be carefully noted: (a) The picture does not appear just anywhere ‘out there’; (b) the ‘thing’ or ‘object’ seems firm, substantial, real, etc. How can these two factors be explained, for is it not obvious that no picture can exhibit such definiteness and such modalities? The explanation of (a) is on the grounds that the picture in the psyche becomes identified with that from which the energy waves and frequencies were received. The only exception to this is in dreams and thought-form appearances, and these are regarded as psychic hallucinations but should be evaluated as symbolical disguises, representations, etc., of concealed and repressed creative forces in the psyche. The novice learning to function in psychic consciousness very often mistakes these thought-form appearances for actualities. There is, however, one unfailing rule which serves as a criterion: no dream picture or thought-form has a radiance or aura around it.

The full explanation of (b) has been given several times in the books and study courses of our school, but there may be those who will read this lesson without having seen any of the other printed matter, so for them a brief description: The substantiality of cosmos is involved here, but this substantiality does not pertain to the substantive appearing ‘thing’ or ‘object’. It pertains to the reality or cosmos. (On

this point the teaching of the School of the Natural Order differs from Christian Science, metaphysics, other-worldly teachings, and any or all who believe that there is no truth, reality, etc., in matter. This includes those who assert that matter is an illusion, error, or maya.) This crucial and pivotal point requires much reiteration at our mid-twentieth century status in development, for there are signs that well-meaning but false doctrines will take many off the deep end or out on metaphysical limbs before the new cycle forces come fully into effect.

Assume toward matter the viewpoint of our modern scientists, particularly those in atomic studies, research, etc., and add to that the attitude of reverence for the Mother. We would come up with something rather difficult to describe, because we would feel more deeply about it than thinking in the ordinary sense. The scientists' view of matter could be described as mass plus energy, exhibiting dynamic force governed by rigid laws, intrinsic potentialities in action (action or activity; like the speed of light, the rate of motion of electrons in their orbits, etc.), acted upon by energy forces, without which nothing would exist. We would add to this attitude that without this energy substance called matter there would be no power with which to conceive the idea of God, or any idea such as "there is no truth, substance, or reality in matter." The deeper our understanding penetrates into the subject, the more impressed we become with the inseparableness of something called substance and something called power. Energy can be called substance in action—Mother Substance motivated by a positive, fecundating power. So the referent for the word *matter* assumes a polarity—substance in action (energy) plus power. You know, of course, that empirical demonstrations of the structure of the atom substantiate this duality of the referent, but as we have previously described, there is a third factor—the Power of Balance—which holds substance and power together in structures or configurations.

When we turn our attention to the Mother Principle relative to the word *matter*, we should equate it with the word *nature*. The Latin root for matter is *mater* and for nature is *natura* (that which gives birth). Substance in activity, energy, matter, in all life-facts is that which gives birth and sustains all that is, the Mother of all existences.

It is a well-established fact in physics that the finer the substance the more compact are the units of energy, therefore the more firm, substantial, real, etc. Any given configuration of energy substances contains ranges or degrees of compactness (density or specific gravity) from Light to crystalloids; some substances contain the whole range. These configurations are, therefore, not only stronger than is imagined, but the dynamism of them is revealed by the rate of motion characterizing their units of energy. This rate of motion nearly equals the speed of light. It is so incomprehensibly swift that the sense faculties and the nervous instrumentalities can only register the peripheral effect produced. Only this effect and light waves reflected by it can be registered, seen, perceived, experienced, etc., by or through the sense instrumentalities. Abstractions—pictures, impressions, suggestions, images, etc., in psychic consciousness, are made from these peripheral effects produced by motion

(the time factor) of the units of energy composing configured substances. But (and this is the mighty big but) when these pictures, impressions, etc., are identified with matter, energy substance configured, and then denied, the matter, Mother Substance, as the only reality, is also denied. Any form of evaluation wherein this non-differentiated image and reality are included in the denial must be labeled illusory, error, maya, etc.



Question: In this abstracting, identifying and denying process, or mental squirrel-cage spinning, where is the actual error?

Answer: It is in the failure to see or understand that the images, impressions, etc., in psychic consciousness, abstracted from the peripheral effect, are distinct and separate from the matter or energy substance itself. This presents one of those cases where it would be funny if it were not so frightfully tragic.

Question: Why cannot the teachings, instruction, etc., as given in the School of the Natural Order be classified as metaphysical?

Answer: Because it is only when the image, impression, etc., in psychic consciousness is identified with the reality—matter, energy substance, configured energy systems, etc.,—that a ‘thing’ or ‘object’ seems or appears to be substantive or a static creation labeled ‘physical’. Then upon the basis of the assumed validity of the word *physical*, or the unconscious reification of it, a something else is predicated or postulated called ‘metaphysical’ (meta-: sub-, behind, under, etc.). This means that without a ‘physical’ concept, no ‘metaphysical’ concept is possible or could be imagined. In the instruction of this school no identification of an image, etc., in the psychic consciousness with reality—matter, Mother, energy, etc.,—is ever made. Therefore, nothing can be found to give meaning to the word *physical*. This word becomes a noise or a sign symbolizing nothing—a sort of bla-bla about tra-tra. There is no ‘physical’ this or that; therefore, no grounds for something else ‘under’ or ‘behind’ called metaphysical.



Having carefully noted the two factors: (a) The picture does not appear just anywhere ‘out there’ and (b) the ‘thing’ or ‘object’ seems firm, substantial, real, etc., although briefly, we now return to the reflection element respecting the third reflected triad used as a point of reference on the mental level, in developing the construct of the Tree of Life.

There is, figuratively speaking, a mirror against which we project the pictures in psychic consciousness from which a reflection comes back to us. What constitutes the mirror against which the formulated image in the psyche is projected? We call that mirror reality. We often say: this, meaning *any given this*, to which you can point, is

called an energy system or world. That energy world operates on consciousness as a mirror. An image in the psychic consciousness seems to be thrown against the mirror and is reflected back to us. By reason of the brilliancy of the mirror (reality), the opacity of instrumentalities of sense and involvement (identity) in or with the reflection, we fail to see the reality or understand it. Nature has rendered the sense faculties opaque so that we can gradually become conditioned to the intense brightness of this real world. The Mother renders her children impervious to her brightness so that they can be protected while gradually getting their eyes open. When we get further along with this course of instruction we will find that this third reflected triad is also a reflection of the second reflected triad. This has already been given in the above, but not specifically pointed out because the second reflected triad has not as yet been covered.

When we make the First Crossing from the nether world, from giving value to 'things' and 'objects' as reality, we will no longer give value to 'things' and 'objects' as if they were real. We will know them and give value to them as reflected representations revealing nature's secrets. Here in this objective manifold of values, called the earth plane, we have to have a minimum of 'things' and 'objects'. We have to pay our taxes on them, etc., so there is certainly value given to them. But after the First Crossing, value is no longer based on the postulate that they are genuine or are real. 'Things' are treated by the awakened ones as ephemeral and transitory. They hold the attitude that they are sojourning for a short time in a foreign land laden with gifts for those who dwell there. The ones of lesser stature feel that they, respectively, have to give a part of their consciousness to the image, the not-self, which manifests in the nether world. They give as little value as possible to 'things' and 'objects' and only under necessity do they recognize them.

Below this grade are the unawakened ones who give value to the images appearing substantive and of necessity must give value to these shadows, for how else will or could they discover the falseness of their attitude—the falseness of giving value to the shadow of substance instead of recognizing the substance and then transferring value to it? We all learn only from experience. We put our trust in 'things' (shadows) and without exception our reward is disappointment, disillusionment, sense of grievous loss, etc. When we do this often enough we begin to look for something dependable, enduring, substantial, and trustworthy. The shadows, 'things', did not deceive us. We deceived ourselves by giving value to them. The unawakened are of course the vast majority of those we see around us and we count many as our friends or acquaintances. They do not know anything else *except* the nether world; that is the whole thing to them. That is their reality. They quarrel, fight, work, sweat, wage war, and kill each other over positions of advantage, temporal power, ownership, etc., concerning these shadows, because they do not know any better. We do not blame them because they do not know any better. They just cannot see clearly enough. But this effort, strife, etc., may very well be part of the process of awakening, in the design wherein karma finds expiation as violence, jars sleepers into wakefulness, etc. In every respect and in each specific instance students in this school

do not criticize them or tell them that this nether world is an illusion. If you have raised a family and seen your children grow into and through the age where they have their little dolls and doll houses, you do not kick the dolls and doll houses around and say this is all illusion, it is not real, etc. You more than likely get right in there and play with them just as if it were real to you.

Our guardian teachers in the School of the Natural Order count it creditable when we can play make-believe and play it so cleverly that those in objective identity cannot detect that to us it is play, make-believe. A real student under necessity of living in the nether world must be artistically perfect in playing make-believe, because for the most part he deals with the babies with their dolls and doll houses. That is what is called being “wise as a serpent and harmless as a dove.” While playing the part assigned to each of us by necessity (a combination of karma, evolutionary position on the Tree of Life, a need for a particular lesson, a rounding out or fulfillment of a grade, earning acceptance to the next highest degree in the order, etc.), we patiently wait for the psychological moment to drop a hint. If the suggested thought is responded to, we might be encouraged to venture a little bit further, but we do so by watching our step until confidence, certainty, etc., become established or assured. Just about this place in our social relationships in the nether world the younger students make their greatest mistakes, for when they receive a little encouragement they rush ahead too fast. Never take another one along on his path too fast; give time for adjustment, reorientation, assimilation, etc. Over-eagerness and zeal are not only eclipsing and blinding to clear evaluation, but represent an egotistic quality in the psyche not as yet surmounted or eliminated. No use to learn the hard way when there is an easier one! This, in brief, is the method of giving value to the nether world during the times one is *in* it and practicing not to be *of* it. *If* one has made the First Crossing, this becomes relatively easy to do. For the sincere student ready “to come out from among them and be separate,” may I suggest a study of the lesson on the First Crossing in *Cosmology* or our course *The First Crossing*?

For the sake of this lesson, let us assume that one has made the First Crossing, that his values regarding ‘things’ and ‘objects’ as reality have ceased. ‘Things’ and ‘objects’, except as temporary conveniences, have ceased to intrude upon the attention. Consciousness is no longer filled and occupied with desires for them. Instead, the focus of awareness is now turned toward that which endures, is permanent, and real. One has become occupied with a new and different kind of desire, a desire to understand, to control and direct his own forces, to develop faculty, functional ability, etc. He wants facts, here and now, not in some ‘other’ fanciful world, because we have work to do and must learn how to work, to be trusted with work, etc. We have recognized the need for this work but have felt helpless to do anything about it. Now, after making the First Crossing, we have determined to learn how to do something about it, and with the help of “the Powers that be” we are going to learn and do something about it. This describes, more or less, what takes the place of ‘things’ and ‘objects’ after the First Crossing. But this is a gradual process. Little by little these other faculties are developed and new values take the place of those which

have heretofore been given to 'things' and 'objects' that have tied us to the nether world. Patience with one's self is required at this point. If steadiness in sustaining direction of forces to the higher centers is maintained, faculties will more quickly develop for increasing functional ability. This reorientation process is what we describe as lifting the first veil *before* the temple—not the veil *in* the temple.

LESSON 7

In making the First Crossing we become aware that we are living in an energy world. Everything is evaluated in terms of energy, without exception. Every experience that we now may have is an experience with creative forces, wave-frequencies, energy forces, energy influences, etc., and is immediately encountered in freedom from the intermediacy of effects. That is, no longer do we have to infer, translate, evaluate, etc., from representations, or effects produced as or in substantive-appearing images. We no longer “see through a glass darkly” but now “face to face.” We now rapidly become so familiar with the energy that motivates thinking, desires, and actions and which is awakening and quickening our centers, etc., that we quickly learn to think only in terms of energy and its guna (quality). In other words, we consciously live in an energy world. For some period of time we can remember when we were back or ‘down there’ in the nether world. We now know that the only difference between now and then is that then we were just as much in the energy world as we are now, but we were unconscious of it. Seen from our present viewpoint, it now seems that a veil was cast over us, a veil of our own creating wherein we were identified with our thoughts and desires, and were also identified with our actions and all of the phenomenal phantasmagoria which go with those identifications. Now we are amused in remembering how terribly concerned we were about what someone thought, said, or did, about what we thought about this and that. How important it seemed at the time! We are not at all amused in remembering some of our desires and what we did in the pursuit of the objects of desire, but from those remembrances we draw deep and indelible impressions. In remembering some incidents we exclaim, “Ye gods! How could I have been so stupid?” Consolation comes to our rescue in our remembering that this was the way we had to learn and that outside of this fact, “nothing matters very much and most things not at all.” Now experiencing energy frequencies becomes so absorbing that we soon forget the image-self and its shadows in the nether world.

Did I hear someone say, “Why, this sounds like I had died!” No, you only made the First Crossing. This represents a birth, not a death, an awakening, not a sleeping, and you have not “passed on,” as the saying goes. A most wonderful reorientation in consciousness takes place when you make the First Crossing. You will no longer be concerned with effects, with your thoughts, desires, or acts (or anyone else’s). You will be very much concerned with the energy and quality of energy going into your creations. You will be most circumspect about the qualities you allow into your consciousness, for you know that the moment you reach ability to direct energy, you can produce any effects that you want—in thought, desire, or action—and that those effects are going to represent the qualities in your consciousness. You now carry a

responsibility for the effect produced in others of lesser stature, to the oversoul of your race psyche, to the general welfare, etc. You now live in the flow of forces in the real energy world. You operate in it, and you must learn how to direct these forces unselfishly, impersonally, and out of love and reverence for all living creatures.

These are life-facts, not images or shadows, with which you now must deal. In one sense these energy forces are called the Holy Spirit, and it is said, “All manner of sin against man (images and shadows) will be forgiven unto you, but the sin against the Holy Spirit will not be forgiven in this life nor the life to come.” This is called karma, and a selfish use of the energy forces, or a misuse of them will pile up a load of debt which will have to be worked out in the next life. The understanding of this makes us very careful! These weighty considerations cause many to turn back after having won their way to the veil before the temple—the veil which separates the outer court from the temple proper—for they do not feel worthy, sure enough of themselves, not yet ready to assume such responsibilities, etc. Yet some fools will rush in and then learn the very hard way. They have played fast and loose with images and shadows in the nether world and do not realize that here is something that cannot be played with. Strange to say, some of these make the grade, become real responsible workers, but most of them lose their footing and are thrown out and back in evolution, requiring one or more “lives on earth” to retrieve the position before the veil. In great humility and with much more understanding they lift the veil again and cross over.

As we, one by one, cross over from the nether world into conscious functioning in the energy world, we have only reached the lower triad of the Tree of Life. It is labeled the *second reflected triad* in World Mother Substance (see Figure 7 — First and Second Reflected Triads on page 59), that is, creative force or energy in desire and the mental support thereof which is called desire mind. It is also labeled the lower psychic nature. Those who have studied Oriental philosophy will be at home with the Sanskrit word for desire mind—*kama manas*. Before one becomes fully conscious that his functional forces have in some degree already made the First Crossing, he is painfully aware of the psychosomatic effects produced by these creative forces in desire and of the mental frequencies of those who have repressed desire force and unconsciously developed a substituted outlet on the mental level. (For a complete description see our book, *Natural Order Process, Volume 2*.) We now can use the terms *spirit*, *soul*, and *body*, if you will remember the referents that were set up in descriptive correspondences for them.

Below the state labeled Logocic consciousness there is no individual *per se* ‘anywhere’. It is a state. To all intents and purposes and for all pragmatic applications and functions one operates as if he were a definite individual being. But in reality it is only a state of being individualized, not an entity in sense of separation from Logos. As was described in a previous lesson and will be set forth more at length later on, in the cosmic process or evolution of consciousness, the only begotten Self-conscious Power—Logos—develops a multiplicity of individualized states in the

process of his Self-knowing. Do not be discouraged with this; it is highly encouraging once we see the comprehensive implications of it.

THE FIRST AND SECOND REFLECTED TRIADS

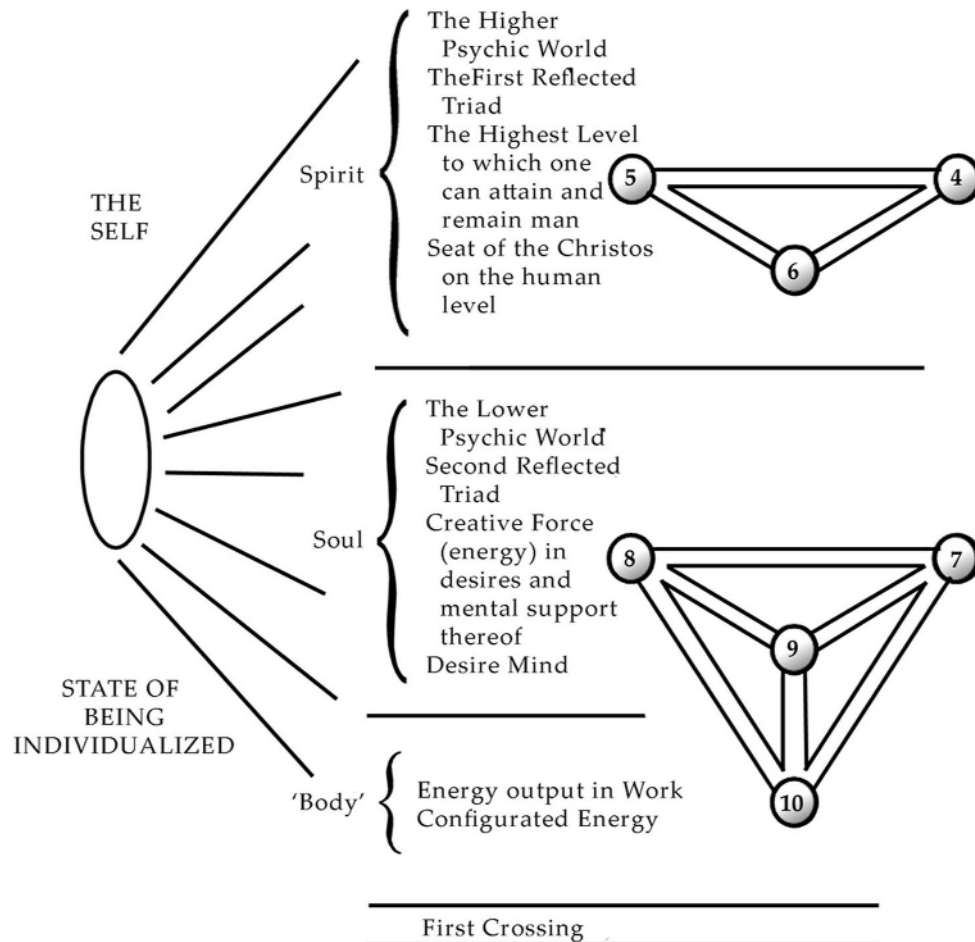


Figure 7 — First and Second Reflected Triads

It is from the individualized state that the tamasic, rajasic, and sattvic gunas ray forth. The proportions of these three qualities vary widely in different individuals and in the same individual at different times. Remember, we are now dealing with creative energy whether a given individual is conscious of having made the First Crossing or not. For those who may have difficulty in dissociating creative energy from identification with some individual (one's own self, for instance) we say: creative energy as here treated pertains to anyone's psychological functions. This energy operates in the psychic nature even though one may mentally identify these creative forces with the nervous system, physiological organism, or believes that objective factors can be explained as causative. This means that creative energy, wherever known by effects, pertains to the energy world and in the vast majority of

individuals pertains to the psychic level of the energy world. Making the First Crossing, therefore, is relative to conscious functioning and identification with energy forces and is sharply differentiated from effects, or from the nether world.

To exemplify, let us view the functional forces of three hypothetical persons. The creative energy of the first is characterized by tamasic qualities but mentally focused upon images appearing substantive, upon his body, etc. The creative energy of the second is channeled into his feelings and desires, and the creative energy of the third is focused in his mental or intellectual interests and pursuits. These three hypothetical ones do not function above the second reflected triad on the Tree of Life. We never find three such persons wherein all creative energy of each is characterized by one guna. It will vary greatly, being a blending of the different qualities in different proportions. In one, the greatest portion may be sattvic, in another, rajasic, and in yet a third, tamasic. To this study of creative energy must be added another factor. Creative energy is not unlimited; each person has a definite quota. If more of the creative energy of a given one goes into his intellect and is sattvic, he has less force for his love nature, or less of a rajasic guna. Reversely, if he has more force in his love nature or his rajasic nature, there is less in his mental or intellectual or sattvic nature, etc. It will vary in the same person as to where the quota of force is distributed. We can imagine a person with just a trickle to the intellect and a broad band to the 'physical' or image-self and perhaps a lesser degree to his love life. We can imagine an individual with a preponderance of force in his love nature, less in his intellectual, and still less flowing to his image-self. Therefore, it will vary in individuals and it will also vary in the same individual at different times.

The quota or amount of energy an individual has at a given date and the quality of it will be determined by his point on the paligenetic helix. The 'higher' he is advanced, the more force is released and the finer will be the guna. The less advanced he is, the less force or energy he has available and the coarser the quality or guna. So his quota of energy as well as its quality is determined by his state of development, his station on the Tree of Life.

One more point before we leave this segment of this lesson. The terms we ventured to use—*spirit*, *soul*, and *body*—are not fixed. The application of them will vary with the position of the individual on the Tree. Let us go back to the description of the nether world to illustrate. If an individual's consciousness is focused wholly in the nether world, identified with images appearing substantive, as previously described, then the terms *spirit*, *soul*, and *body* must be relative to the objective self-conscious state. But when the First Crossing is made there is only a remnant of the so-called physical consciousness remaining, and that will disappear in due times. So a shift in orientation concerning consciousness has taken place. For instance, when one's consciousness functions in the state symbolized by the first reflected triad of the Tree of Life, he will have a spirit, soul, and body relative to that state and not relative to the state symbolized by the second or third reflected triads. Therefore, we must keep these labels—*spirit*, *soul*, and *body*—relative, to be applied to the state or station

in which an individual is conscious at a given date or point on his timeline, on his palingenetic helix. If we do not keep these terms flexible in application as here indicated or if perhaps we try to apply them to some imaginary static or relatively fixed 'thing', then we will be forced to reify the terms. This means giving value to the words without knowing whether or not the words symbolize or represent anything. In most cases they represent nothing. So we must not reify the labels *spirit*, *soul*, and *body*. They are, however, applicable to and symbolize a definite referent carefully established for each of the divisions or triads (representing states of consciousness) on the Tree of Life. But these states, since we indicate a duration for each with respect to each one's consciousness, do not, therefore, remain in the same position on the Tree. It is this constant change, the dynamic nature of the act of being conscious, which is so hard for the canalized aristotelians to understand.

So long as that static impression remains fixed in the psyche, the dynamic nature of cosmos will never be understood. This static impression, or thingification, operating as a semantic blockage, must be worn down or rubbed out, for when we make the First Crossing we cross over to experiencing that from which frequencies were received and from which abstractions were made. A monkey in climbing a tree grasps a higher limb with one hand and as he swings up he lets go the lower limb with the other. It seems silly for me to ask you how the monkey could have made the upswing if he had kept a firm hold on the lower limb. Watch these strange or unnatural 'monkeys' (oh! I mean aristotelians), holding on to their images, fixations, etc., and expecting everything else, even cosmos, to remain static, while fighting for the status quo and even expecting the Kingdom to come to the image world, etc.

On our camera chart (see Figure 8 on page 62), the light sphere surrounding the configuration is called the Autonomous Field. This field plus the configuration is that from which we receive the wavelengths and frequencies photographed on the psyche. In making the First Crossing we simply consciously register *that* from which we have heretofore unconsciously received frequencies, whether we label *that* the energy world, cosmos, or the submicroscopic world. No alert person would identify the outer frame of a motor with the energy that runs the motor. If we displayed the cast iron housing, wiring, bolts, nuts, etc., of a motor, no one who reads these words would identify those parts with the current. In such a context we can easily differentiate the current from the configuration. Then why do we have difficulty in doing the same thing with our respective selves? This crude analogy illustrates what I have been saying—we make the First Crossing over into experiencing nothing but energy.

DIAGRAMMED REPRESENTATION OF THE ABSTRACTING PROCESS

1. The lens of the camera represents the eyes.
2. The plate or film represents a given individual consciousness focused in the psychic nature.
3. The camera represents the individual as an organism-as-a-whole.

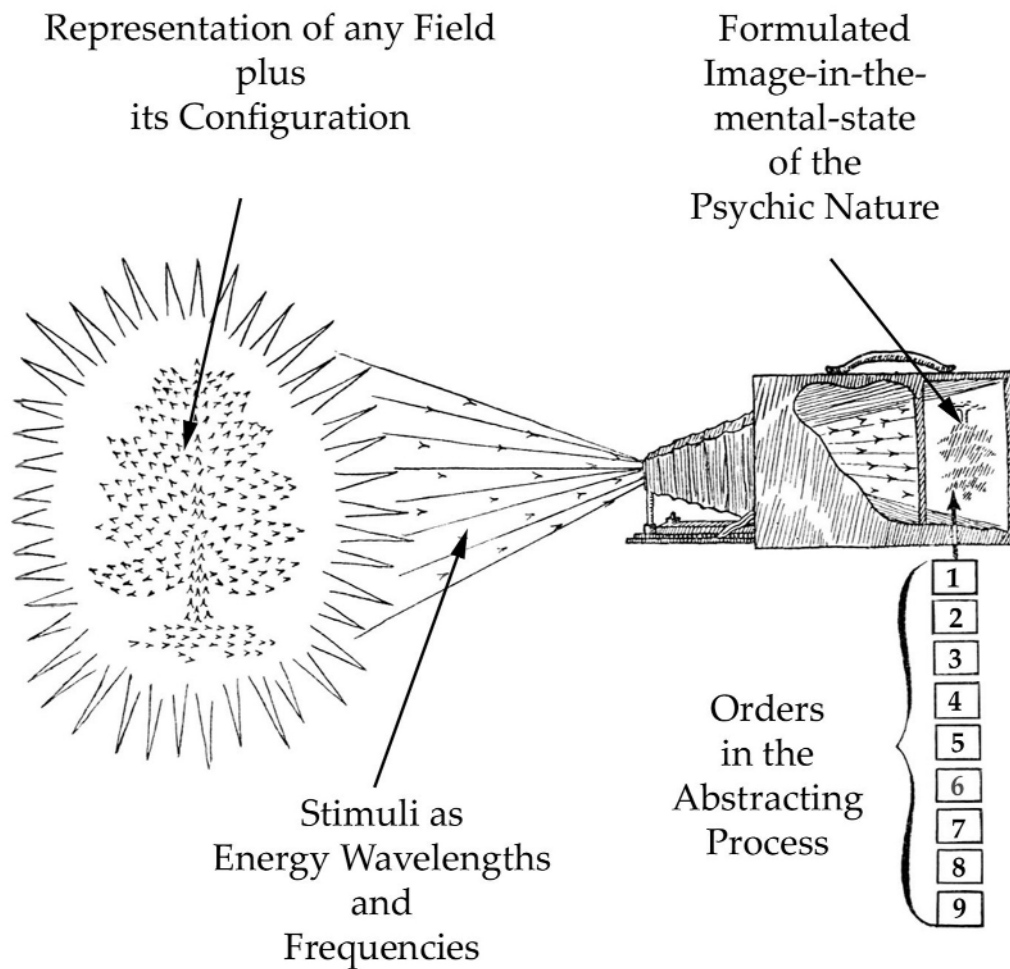


Figure 8

LESSON 8

After making the First Crossing we live with 'things', 'objects', the 'body', etc., but we treat them differently, and we are more interested, concerned, etc., with energy, the current which causes these 'things' to function. We call this a sharp differentiation between the first order abstraction and that from which the abstraction was made. That from which the abstraction was made is symbolized on our camera chart (see Figure 8 — on page 62) by the radiant field and its configuration. We, respectively, register the waves and frequencies, formulate a picture, identify Self with that picture, and then 'live' a limited life in the nether world. Some do this to such an extent that they do not believe there is any other world. If you leave that state behind, make the First Crossing, go back to that from which all frequencies are received, etc., you will not lose any 'thing'. You will have added another (but real) world to your range of conscious functioning and will enjoy such freedom as only liberated prisoners feel and understand.

There is another facet to this process of making the First Crossing that is not so well understood: Our free will and the exercise of it is circumscribed. Relatively speaking, there are only a few years during the stabilized period of the cycle of the oversoul wherein we can choose to make the First Crossing or choose not to attempt it. These life-facts in which we live are dynamic; i.e., they do not stand still. We either move with them or are broken up and cast out of our respective positions in relation to them. During the stabilized period the spirit blends with man, but not for long. Then comes the deluge with no Noah and no ark, and we find ourselves confined to the nether world for another thousand years. This is not funny or "just all right," for it is similar to a cultured man being forced to live in a pig pen, eating with the hogs, etc., with keen memory of what he has lost. Believe me, when that man gets another opportunity to make the grade he loses no time and wastes no energy in the process.

The soul aspect of the second reflected triad on the Tree of Life is called the lower psychic world. When related to a given individual it is called the lower psychic nature. As soon as it is possible to do so we must consider, entertain and experience forces in a non-personal way; i.e., without relating them to the image-self. (All forces are energy currents operating on or in the energy world whether evaluated as such or not.) However, consciousness can, should, and eventually will be identified with them. One will then feel and know that I am the energy currents functioning in a body instead of feeling that I am a body and the energy currents are forces in me, in my centers, etc. Continuous association, familiarization, thinking on them, etc., will in due time effect the transfer in identity, and so on up the Tree of Life.

The First Crossing is made when one begins living only with energy currents, forces, etc., sans images and phenomena. For instance, to describe Station 10 on the Tree we must do so in terms of energy output as work. We label food ingested

potential energy output, calories. If we deal with the energy it takes for a certain man to lift a given weight to a known height, we would call it so-and-so foot-pounds of work. If we had a job to do like pumping water or running a woodsaw with a gasoline engine, we might evaluate the energy output of the engine in terms of horsepower. If we want a certain degree of light we have voltage (charge) and amperage (rate of flow) and therefore know size of wire, resistance of fuses, switches, etc., which will carry the current and do the work. All this and more is what we mean by work output.

In the lesson on the descending arc, description was given of the two movements wherein the positive and the negative forces become locked up in inertia—Station 10 of the Tree. On the ascending phase of the Logoic cycle, the release of that energy output in work, etc., engages our attention. This energy becoming released must be directed, controlled, or as mechanical engineers would say, harnessed. Mentally and verbalistically we can apply released energy and the work it performs to anything we would agree upon. But in actuality, i.e., in life-facts, this is not done. It is my considered opinion that the cause for psychosomatic breakdowns, moral confusion and chaos, and a long list of ailments, the etiology of which lies in psychological factors prevalent in all religious cultures having an anthropomorphic concept of a creating Power or of a Creator, is due to ignoring or remaining unconscious of this life-fact. Children, from earliest infancy, must be taught to control and direct energy as it is released in them. That is the only way they can grow up, develop, etc., and they must never look to or depend upon any extraneous person to do this for them. Get it into their psychic consciousness that energy does not direct itself. If it is not controlled and directed, it will flow into avenues of least resistance, drive them willy-nilly, create all sorts of disasters, etc. There is no hope in this cycle for those who have become crystallized in gazing outwardly for beautification, help, guidance, etc. The hope for the future is in training our children.

To familiarize ourselves with the symbolical significance of the Tree of Life, I thought we would carry through our first description of the Tree by applying it to a hypothetical individual, his growth and development. There is a little danger in doing this because application of it is not limited to an individual or to individuals in general. By and by, when we get more familiar with thinking in terms of energy as it concerns our respective selves, its output and the work it does, we can then apply it to anything having no apparent connection with ourselves or our particular state of development. This is the way the Tree of Life is to be used when we expand our consciousness beyond personal identifications. The most effective way to graduate from applying everything to our own selves and how it affects us is to remember that the word *individual* (that which cannot be divided) means or represents the Power of the Logos, the Power with which you think, feel, and act. I have tried to suggest this in this way: if I put a little dot in the center of as large a circle as I can get on a blackboard, in the proper proportion of one individual to the oversoul of the race, it would not be as big as a nit, not even visible; the dot is too large when made of a size you can see.

No individual lives to himself alone. He lives in an oversoul field, but it is just a tiny differentiated field in a larger field. When one finishes the lunar cycle phase of his development and brings all his creative forces (Nous) to Mind, it opens faculties of sight, hearing, etc., that connect him with the Christos. That Christos runs back to and is only the objective point in which the Logos functions. The Logos, Saguna Brahma, is the overlord of all fields. It is like our analogy of the atom which lives in an ocean of atoms—an ocean of galactic proportions. The galaxy in which we live is 7,000 light years thick and 80,000 light years in diameter. If you want to know that distance in miles, calculate the seconds in one year, multiply that by 186,300, and you have the diameter in miles of the galaxy to which we belong. The number is so big as to be meaningless to us, yet we must learn to think like that respecting that which we call the Logos. There is a variety of reasons why we learn to think in these terms. It connects us with cosmos. The realization that nothing is outside of cosmos makes us extremely humble. You cannot contemplate the incomprehensible vastness of the Light, Power, and its Logoic energy (cosmic energy) without just shrinking up and surrendering to the point of non-existence in the presence of it. The longer you contemplate its vastness, its greatness, its illimitableness, its dynamic power, the more you shrink in your own estimation, and keep on shrinking as greater understanding develops, until it alone exists. Of course, this can be reversed; the more ignorant one is, the more egotistical he is—the big I Am knows it all. (I believe in wiping out self-centered opinions completely.)

There is another reason falling between these extremes in connection with remembering correspondences and relationships with cosmos. One has to train his mind to be and not to be—to think he is in a vast company, congeries of others. (Remember the atom lives in a vast ocean of atoms.) Endow the atom with consciousness; it is conscious of itself as an atom and of the ocean of atoms at the same time. Let us run up the scale—atom, molecule, cell, etc., to man, superman, angels, archangels—until we reach the sons of Archetypal Gods and the Gods themselves, congeries of Beings. We could call that conception an ocean of atoms and each atom a being. When one gets used to living in the energy world, after the First Crossing, that is what it becomes to him, not just a concept. Let us condition ourselves in thinking that atoms, molecules, cells, etc., represent beings in the River. Now focus thought upon the feel of yourself as a being in the stream or River of life, a River composed of countless other beings, some like yourself and near, others above, functioning in ever finer frequencies which recede into an illimitable unknown, and others below functioning in grosser frequencies, every grosser frequency known to you because you are the synthesis of these orders below.

On each side of this mighty River these beings spread out, like the River overflowing, forming the pattern of a tree. In this pattern we begin to see interrelationships like limbs, branches, twigs, leaves, blossoms, ripe fruit, the strong bole and sturdy roots. Relative to that with which we were familiar in the nether world, the tree seems upside down and the River flowing in the wrong direction. This is because we have heretofore related everything to the earth's surface by remaining

on the earth. Relative to the earth's surface, sap in a tree flows up, not through the outer layers of bark, but through the sapwood to the leaves where the light of the sun transforms it into substances and it flows down, through the cambium, creating new configurations (cells), even down to the roots. As a two-way stream, it completes a circuit; one-half carrying all potentialities and the other-half, all creative actualities. In imagination see this earth-tree from a point in space where there is no earth's surface with which to relate it. See the two-way stream; meditate on the Tree of Life and the River.

GOD'S MAN

Man is not dust; man is not dust, I say!
A lightning substance through his being runs;
A flame he knows not of illumines his clay —
The Cosmic fire that feeds the swarming suns,
As giant worlds, sent spinning into space,
Hold in their center still the parent flame,
So man, within that undiscovered place —
His center — stores the light from which he came.
Think of the radiant energy that lies
Hoarded in secret chambers of the earth;
Think of the marvels drawn from out the skies —
Light, beauty, power, or electric birth.
Then what of man, who is himself a world;
Into whose being conscious forces pour?
Since from the central sun his soul was hurled,
What of the glory thundering at his core?
Man is not flesh; man is not flesh but fire!
His senses cheat him and his vision lies.
Swifter and keener than his soul's desire
The flame that mothers him eludes his eyes.
Pulsing beneath all bodies, ere begun,
Flashing and thrilling close behind the screen,
A sacred substance, blinding as the sun,
Yearns for man's recognition in the seen.
We walk blindfolded in a world of light —
We could touch hands with angels if we would;
Could with a single utterance of might
Commune with a celestial brotherhood.
So sheer the veil, one thrust of faith would rend
The vast illusion of our erring sense;
The facts we fear, the shapes we comprehend
Are but the flimsiest tissues of pretense!

Dust! Why the future laughs at our dull sight;
Laughs at the judgement linking man to sod —
 Damning him over to decay and blight
 When at the center burns the blaze of God!
 The force that flung the far suns into space
 Pushes and throbs through an eternal Plan;
The mind that chains the singing stars in place;
 Implores fulfillment in the soul of man.
O God, give us the whirlwind vision! Let us see,
 Clear-eyed, that flame creation we call earth,
 And man, the shining image, like to Thee.
 Let the new age come swiftly to birth,
When this — thy world — shall know itself divine.
And mortals, waking from their dream of sense,
Shall ask no proof, no message, and no sign —
Man's larger sight the unanswerable evidence!

—Angela Morgan

LESSON 9

We continue our description of the second reflected triad of the Tree of Life. The forces in the psychic nature awakening, stirring, center-quickening, etc., pertaining to that which the second reflected triad symbolizes (the lower psyche), become functional long before the cortical or mental processes give recognition to them or understand them. This means that one makes the First Crossing functionally long before he intellectually wakes up to the recognition of it. This is extremely important! It points up the reason for unending confusion which results in thought, feeling, and analytical conclusions in the consciousness of so many, particularly here in the Occident. Remember that here in the Occident, Aristotle focused attention upon the objective level—which we label the nether world. For 2,250 years we have been conditioned and canalized in objective orientation to evaluate everything from the objective viewpoint. The mental level canalization has been carried to such an extreme that the nervous system of the average person has been deranged in its effort to conform to objective identifications insistently drilled into and impressed upon us. This has caused confusion to be confounded in this Occidental culture in these latter days of the cycle when unseen and unknown (to intellectual understanding) forces are changing the very pattern of the oversoul of the race. Life-facts, if not equated with dynamic energy as creative forces, must be equated with effects (configurations) produced, but they have a flowing stream of their own which relentlessly moves on in its designated channels, and this regardless of mental and arbitrary determinations. Life-facts, therefore, always overtake and overrun objectively static or thingified situations, to the upset and confusion of dogmatized systems of evaluation.

I can give a long, long list of labels for psychosomatic maladjustments which individuals create, take on, encounter, etc., by being negative to environmental frequencies which are arbitrary to the changing patterns, the quickening and awakening forces of their respective psychic natures. They get solar plexus knockout blows, gas attacks, pains and distresses, and always on the cortical level they are thinking, what did I eat? What bug happened to get me? Did I take something I shouldn't have taken? — *ad infinitum*. We have made our doctors wealthy because of this objectively focused and conditioned state. They investigate and find end products of functional causes, which means the organic effects, and they prescribe remedies etc. But long before there is any organic effect or representation, there has been a long continued functional disturbance in the psychic nature. This is not in criticism of our doctors but to help us understand how forces function and operate in the psychic nature so that after the First Crossing we will not be unprepared in adjusting to those forces and that world. Our greatest difficulty, hurdle, blockage, etc., particularly in the early stages of the effort, is this canalization of our thinking which is not in conformity to the natural order structure of our nervous systems. This

mental conditionality in objective identity, therefore, poses our greatest problem. These factors of conditionality are, relatively speaking, so strong, so tenacious, that it requires a sustained and concerted effort over a period of years to re-impress the psyche so it will function in accordance with the natural order process. This represents a process of elimination by substitution. It is in recognition of this difficulty that we feel constrained to interpret functioning of forces in the lower psychic nature, represented by the second reflected triad, in terms of the objective manifold of values.

The observations just made present a lesson which must also be learned; namely, to eliminate the objective (sidereal) time sense or factor respecting self-development. Self-development does not conform to sidereal time. It conforms to harmonic time, the kind of time where absorbed interest causes hours of objective time to seem like minutes and lack of interest, such as a situation where one is bored to the distressing point, causes minutes to seem like hours. So do not measure progress in developing functional abilities on higher levels in years. Forget yourself in absorbed and concentrated interest wherein "time takes wings and flies away."

Those of you who did your work well on the previous lessons will have noticed that I prefaced description of function of forces in the lower quaternary of the Tree by saying, "As interpreted or evaluated from the objective manifold of values, the nether world." For the students in this school the term *nether world* means consciousness focused in objective identity, in identity with objective appearances or phenomena. At this stage of our instruction, I do not have to go very far into the explanation that any phenomena whatever are appearances of images in the mental or cortical functions of the psychic nature. Actually in reality or in life-facts, there are no phenomena. That statement should not be difficult because the basis of every so-called thing is in reality a configuration of units of energy. In this atomic age, in this electronic period in which we live, that should be easy to understand, but it is not, because of that long continued canalization. You can accept the statement mentally, but your psychological functions refuse or resist going along with that which you mentally know to be true. You have to repeatedly give your psyche the correct suggestion in order to correct the result of former suggestions born of objective identity. So, remember that many mentally make the First Crossing before they induce the psyche to freely function in life-facts (everyday experiences) without resort to 'objective' reasons for this and that (which I believe is called passing the buck). It might be advisable to remain philosophical and simply say that those who mentally make the First Crossing and still evaluate everything that transpires in accordance with the objective manifold of values have not as yet brought their psychological functions into line with their mental understanding. They have not as yet affected the transference of consciousness from 'objective' body-self state to psychic nature-self state. We must work on this, faithfully practice it, as a preparation for that greatest advent in the process of self-development—making the Second Crossing, going over into Mind. This represents the big three (stages) in the natural order process. First, a transference of consciousness from body-self state to soul-self

state; second, a transference of consciousness from soul-self state to Spirit-Self state; third, a transference of consciousness from Spirit-Self state to Logoic Self-awareness. These are the three stations, as rest points, in the journey or on the path.

No section of the highway can be skipped; each point must be completely made. So our main objective now, in the early stages of experiencing the First Crossing, is learning to evaluate forces, energy frequencies, etc., without resorting to objective reasons for them. Allow me to repeat that. Our first task in orientation to consciously experiencing waves and frequencies, vibrations, forces, energy, etc., is to consciously function in relation to these frequencies without mentally resorting to the nether world; i.e., without mentally trying to find 'reasons' and 'causes' in 'objectivity'.

How is this to be done? I have found in my own experiences, and in the last forty years of work with students (to bring them into recognition of a conscious functional state relative to forces already operating within them) that the problem resolves itself to a matter of familiarization. That upon which one concentrates attention, thinks about, continuously holds in thought, etc., grows in one's consciousness. Little by little a new habit is formed which wears down or rubs out the old suggestions on the psyche, and the psyche begins to accept the new suggestion, in this case, a suggestion which is true to the natural order. The moment that the psyche begins to accept the true-to-the-natural-order suggestion, all unconscious conflicts magically disappear and latent or potential forces are released.

To show you that this is not a matter of academic interest or restricted to a personal concern in making one's grade in the natural order process, published statistics reveal that if the same rate of psychosomatic breakdowns (insanity) continues as it has for the past ten years in the U.S.A., by 1980 fifty percent of the population will be in insane asylums and the other fifty percent will be taking care of them. Think for a moment what a terrific problem is confronting us! In the face of those statistical figures I am making the statement that if one can learn to function consciously in frequencies, forces, etc., *now* motivating him, and without resorting to 'objective reasons' or justifications therefore, the psychological conflicts within his members (in his psyche) will disappear. There will be no more conflicts, no more breakdowns, no more maladjustments. If this is true, it indicates how important this study really is. If you had observed the consequences of this conflict as I have, you would be surprised that I can speak in a modulated voice about it or write in a restrained manner respecting it and the cockeyed objective straitjackets of thought, aristotelian religions, doctrines, 'success' teachings, etc., which have caused it. I have seen the many victims because I have been in a particular position where I could observe more of them and with faculties developed enabling direct perception. I have traced effects to causes for psychosomatic maladjustments, pathogenic disturbances in the functions of the psyche, etc., and invariably I find the conflict is caused by trying to make mental adjustments to required and organized opinions based on objective appearances while the functional forces of the psyche are going in another direction and giving no heed to the mentalized straitjacket in which the particular

individual tries desperately to fit himself. The conflict continues until a problem develops (generally mentalized as due to something else) and becomes so great for him that somewhere, something gives way. As a rule it is his nervous system which is the first to break; it becomes a psychic trauma. Or injury to his psychic sensibilities may precede the break in the structure of the nervous system.

One more point: Let me refresh your memory of how carefully I developed the thesis that everyone, in his essential functional realm, is a psychic. I feel constrained to reiterate this because of persistence in objective identifications amounting to a mental rut or groove where one has identified himself with the image, called body, for so long that he does not think there is anything psychic about him. He thinks he is 'physical', 'objective', "down-to-earth," etc. If every unit of energy of this real configuration, with which the image called body is identified, were gathered together, leaving none out, all the electrons, protons, and neutrons condensed into one point, it would require a magnifying glass to see it. If you have any doubt about this statement (1951), there are many books on physics to which you can refer. So, where is the 'thing' called 'physical'? Where is the objective 'thing'? What holds these units of energy in a configurated outline? Consciousness focused in the psyche holds them in a relatively invariant pattern.

It is required that beginners in this school know how to meet the argument of those still in the nether world who say they are not psychics, that they are nothing but physical body, and that psychological (feeling-thinking) processes, functions, etc., are the results of the sum total of the parts, cells, molecules, etc., of their body plus the chemical activities plus the constituents' organization. To meet and explode this false idea, three points are brought forward and developed. First, if feelings, thoughts, psychological functions, etc., are caused by chemical activities of the parts (which 'parts' are themselves energy systems, i.e., vortices of energy outlining peripheral patterns), then why is it that an abstract idea, e.g., fear, love, etc., can completely rechemicalize the entire system? Second, 999,999/1,000,000 of the total volume of the so-called physical body represents a void—nothingness (the total interstitial 'spaces' between the energy units). The remainder represents the totality of the energy units which are not 'things' but electrical vortices. Third, even on the colloidal level which represents the preponderance of the content on the level of living matter of the so-called physical body, no chemical action is possible. (Refer to the lesson on colloidal dynamics in our book, *Cosmology*.) On colloidal grounds the 'body' functions in response to qualities in the energy waves and frequencies that sweep over the colloidal surface areas. (This argument about not being psychic is really getting to be outmoded, but because it persists in backward areas such as classrooms of our high schools and colleges, we are constrained to mention it.)

When one makes the First Crossing in his development or ongoing, forces which have heretofore been latent become intensified, released, awakened, etc., and this in addition to those forces already active. Nature's design in this awakening of more of the potential energy for the ultimate objective of the Tree of Life (or the natural order

process of cosmos which man epitomizes) is to bring forth the flowering and fruitage stages. To fulfill “the promise,” more force or energy is required than was usable or needed to maintain the image-self and its requirements. Here is where sound counsel, instruction, coaching, etc., are sorely needed, especially in the Occident where it has been lacking for the past eighteen hundred years—to our sorrow.

The tragic consequences of this lack of understanding are now overtaking us on an unparalleled scale resulting in disasters engulfing the whole human race. Heretofore, a relatively few individuals here and there suffered in doubt, confusion, and desperation. For who knew what to do with awakening or quickening forces? Or what, seemingly, had gone wrong with them? With mental fixations in objectivity, with no idea that forces must be quickly brought up or out of the lower psychic level, with ‘success’ in the profit and pleasure motif as criterion of excellence, with sex attraction glamorized and enthroned, with lust for power and place taking precedence in reasons for acquiring an education, joining up, becoming regular, etc., and along with this a greater release in energy output in the psychic nature—who knew or knows where to turn? We have labor strikes, rebellions, juvenile delinquency, sex crimes, excesses, etc., anything for an outlet. What else may we expect in a people without adequate guidance or leadership? “Behold, how great a matter a little fire kindleth.”

How is this activity stimulated by the newly released forces described? First, we must understand that this lower triad, the second reflected triad, related to or beginning with the structure of a given individual—as an epitomization of the cosmic Tree—and his relationship to the cosmic process, represents the forces that have heretofore been latent and now are becoming active in his lower psychic nature. In the verbalizing necessary for description of that which the second reflected triad represents do not lose track of the level described—the lower psychic nature—and assume that this one level represents the whole individual.

LESSON 10

The second reflected triad, the lower psychic nature, does not represent the whole individual. On the diagrammed Tree, Station 10 equates with the generative center, the genital center in the lunar cycle phase of development. Heretofore this force has been locked up. Before the first quickening in the psyche one does not have psychic force, energy, etc., and does not experience the effects, vibrations, of energy released in the generative center. He knows nothing except sensation on the neural level. With the first quickening he experiences vibrations, effects, in himself and in others in the generative center. That will have more meaning when we study that same process free from our personal self or individual development. We will get to that later, but just now we must make the application to our personal and individual development, then we can branch out into the study of the impersonal application, i.e., the problem of energy inertia in physics and the process of its release.

Prior to making the First Crossing, the force is potential, latent, but after the First Crossing there is an awakening. The force is beginning to be released. It is not locked and bound up in the inertial state (the 'living dead' ones). There is an allegorical story to illustrate this awakening or birth. In Biblical terminology, this release of the force in Station 10 on the Tree is called the second birth. The first birth is when the individual differentiates himself from the animal group soul and functions independently of the instinctive group soul forces. The second birth equates with the First Crossing as illustrated by Station 10 on our diagram. For those who have ears and hear not, have eyes and see not, a story is told. It is about a babe born in the manger of a stable, how the shepherds came to render their offerings, and how the wise men made the long hard journey across the burning sands to find the newborn (awakening) babe. Note the symbology used: a manger, a stable, a newborn babe, etc. We keep our animals in the barn. What do we do with the manger? That is where we feed the animals. The babe is born where we have heretofore fed our animal natures. That is where the new birth, the awakening, takes place. In Hollywood they call this "It," "Oomph," etc., and "It" is considered to be something special, which of course is quite true, but in a different sense.

The symbols employed in the analogy are perfect. What makes the difference in life-facts? (Here comes the winter of our discontent.) I will cite a few facts. Two are married and both are in objective identity. One makes the First Crossing and the force is released, the other does not. One has to have the vibratory frequency response before there can be a harmonious marital relationship, otherwise it will be distasteful or repugnant, etc. The other is not onto the frequency response because that one has not made the First Crossing. Then comes incompatibility, and it generally winds up in separation. Those two cannot be reconciled without unending confusion, reaction, difficulty, etc. This is only one instance of the difference between one functioning in

the nether world or in objective identity, and one functioning in frequency response after the First Crossing and experiencing the release of force in Station 10. But many more examples can be given; i.e., vocational determinations, environmental influences, one's associates, new interests in philosophical studies, the urge to find a teacher, a changed world outlook, etc.

Released force does not remain in the generative center; it begins to travel up the Tree. From the human viewpoint, it branches into three streams flowing reversely to the flow of forces of the involutory stream. When we described the descending arc, we had to describe three movements in substance separately—three actions of consciousness—before we put them together. I want you now to make a similar application, only this time in reverse. Instead of the streams flowing together, they now divide and flow in separate channels until they eventually become united again in That which we call the Logos.

As force becomes released in and through the centers, the evolutionary process, relative to the human level, begins. The expanding Self-development or growing process begins. In description the three actions must be given separately, although in life-facts they go on simultaneously. When force is released on the down-flowing arc (in the *involutionary* process), the positive stream of force goes to the negative side of the Tree (Station 8), and the negative stream goes to the positive side of the Tree (Station 7). In the *evolutionary*, ascending-arc process, the positive force goes to Station 7, and the negative side of the force goes to Station 8.

Let us call the ascent of the force from Station 10 to Station 7 *action one*. The released energy produces effects which are evaluated in the manifold of values of the nether world as the positive characteristics of objective existence. These effects are characterized by egocentralization of consciousness, and are called selfishness, lust for possessions, craving for the power of wealth, a dominating will, stubborn opinions, etc. But if you can penetrate the stubborn opinion, dominating will, etc., of one manifesting these qualities, you will find a tender nature. (Psychiatrists take note.) However, there is much more to it than is indicated in this instance, for the understanding of how the positive-negative forces eventually emerge in configuration on the Tree begins here with seeing the two-way stream.

When the force carrying the negative charge, flowing upward along the path of the down-flowing positive force, reaches Station 8, we call this *action two* on the ascending arc. When evaluated from the standpoint of the objective manifold of values, the effects produced by the force released, are associated more with negative characteristics. The qualities developed and manifested by the force in this state or station on the Tree are called pride in possessions, desire for display, eagerness for the good opinion of others, an ardent desire to be held in high repute, egocentralization of consciousness displayed by a desire to control others through sympathetic appeals, a martyrdom complex when thwarted, etc. When you penetrate these seemingly soft features, you will find a force of no mean proportions, for these manifest negative characteristics rest on an unyielding positive force.

The degree of strength evinced in these effects, brought out by the energy streams, is commensurate with the amount of force released. These effects are erroneously designated as types when they are manifested as qualities by persons. They are only indicative of state of development, station on the Tree, etc., and will disappear or change as one changes focus of consciousness from the psychic nature to a higher level.

Remember that previously you were asked to visualize the two-way flow of the River. In each and every configuring process in nature look for this two-way stream; it is present or there would be no creating, configuring. In this dichotomy, the down-flowing stream carries a negative charge and the up-flowing stream carries a positive charge. If you will meditate long and deep on this, you will see more than I can put into these words.

Before we take up *action three* regarding the release of force on the ascending arc, I must introduce an influence or function which bears directly upon these released forces and modifies, but does not change, that which has been written about their flowing forth. I have reference to the function called rhythm, a cadence to the streams as they flow. When this is translated into the effects produced and described as action one, the ascent of force from Station 10 to Station 7, and action two, the ascent of force from Station 10 to Station 8, we observe that these two actions do not operate in the same person on the same level at the same times. The flows of the three released energy streams, are confluent but not necessarily converging. When one is evidenced on a lower level, another one is evidenced on a higher level and the remaining one, the third, is operating between. To illustrate, the terms *objective* and *subjective* have no meaning in non-aristotelian language structure. But in the nether world manifold, they have been given meaning as polar opposites. When one action, let us say action one, is manifested in a person, on his 'objective' side, action two is just as strongly evidenced on his 'subjective' side. In one life on earth he may reverse these, but more often than not—on the average—he will alternate them from life to life or he will run a seven incarnation period on one before changing over and running a seven incarnation period on the other. In this there is, of course, quite a wide range of gunas or qualities; i.e., low savage brutal characteristics up to highly refined mental aesthetics. The cadence in action three appears as either gaining or losing control of the first and second actions.

Action three, as related to the individualizing process, must be described in terms of instinctive preservation of 'physical' existence. While the functional forces in the lower psychic nature are in and 'belong' to the energy world, fixations in objective identifications operate on the mental level. Functions of forces represent one level while mental identification with images represent the other or nether world level, and this presents a split.

If our national situation develops in the direction in which it is now headed, where we may be bombed or saturated with viruses, then you will witness the action of this third force becoming manifest in many persons trying to preserve their 'physical' existences. Identity with the image is so powerful that many think of self-

preservation only in terms of objectivity. Those further along will think very little about preservation of the carcass; they will think more of preserving the Light and Wisdom. They will seek the “Secret Place of the Most High.”

The relating of functions of the second reflected triad to the lower psychic nature and the individualizing process has an element of possible confusion concealed in it. When that level represented by the second reflected triad is studied, investigated, etc., in its relation to cosmos and dissociated from any person, except as incidentally considered, an entirely different and more expansive world of forces, entities, non-human and sub-human beings, elementaries, elementals, etc., opens to view. Higher developed students have to know that world in order to work in it, like a scientific sanitary engineer has to know bacteriology. If this is true, then why bring the subject up here? Why not put attention on something sweet and beautiful?

Remember my careful description that the vast and overwhelming majority of persons on this planet are essentially psychics, and are functioning on the lower psychic level, that the psychic nature is more appropriately described as an ensemble of forces, configured entities, etc., pertaining to this world of life-facts. The forces of the lower level of this world are that which motivate kama-manas (desire-mind) as the forces represented by the first reflected triad motivate the higher psyche. This in part is the answer, for these are the forces creating hell in the nether world, a hell of such growing proportions that it is becoming increasingly difficult for the Higher Ones to come here or remain here for constructive work. It is only by experiencing, knowing, etc., the realms of Light and beauty and having that as a background or referent that the dreadful hell into which this nether world is being turned can be fully realized. If you were a Korean mother with little children in this year 1951, you would have grounds for making an exception to this, and it may very well be that we too will not have long to wait for such experiences and such a referent—without resorting to the higher realms of Light and beauty for contrast. However, these are life-facts. Let us face them, and no matter how long it takes, work unceasingly to bring the Kingdom to this nether world. Then this nether world will pass away forever—“There shall be a new heaven and a new earth.”

This action three that we are describing (sans these digressions) is symbolically called the middle pillar, which means the central current of the River running through the cosmic Tree of Life. In Buddhistic teachings it is called “the Middle Way” or “the Middle Path.” We have described its force and influence upon or in the many branchings of the Tree, as the Power of Balance. Recall the analogy given in a previous lesson of the earth tree. Think of that strong bole and sturdy roots anchored in the rock; equate it now with that Power of Balance and the central current. Do you not see that it is the support (middle pillar) of all that we mean by the many differentiated fields, configurations, etc., which we call cosmos?

In that epitomization of cosmos we label man, which means you, the sacro-conarial axis represents the central current, middle pillar, etc. (See lessons on the

telestic work in the *Natural Order Process, Volume 3*.) Relate this to the symbols *rod, staff, rock*, as used in such sayings as: “Thy rod and thy staff they comfort me,” “Upon this rock I will build my church,” etc.

Turning our attention to that which the second reflected triad represents and recalling the description of Stations 7 and 8, we must now consider Station 9 and what it stands for. Its most significant fact is that it focuses forces of the central current as the Power of Balance for this level. If it were not for this stabilizing middle force, on the ascending current, lust for personal power would go to such extremes and there would be such strife—with everyone *on this level* aspiring to be a dictator—that life would be intolerable. So it is with the individualism of the instincts in a given person. As advanced physiologists know, there is a perpetual warfare among and between the instincts. Without a centralized controlling force (*surya*) there would be chaos.

In a similar manner, pride in personal possessions, pride in display, even displaying oneself, pride that creates insane and murderous jealousies, exhibitionism becoming obsessional, pride which prevents or tries to prevent a son or daughter from living their own respective lives, etc., would in social relationships and in a given person’s members destroy every cooperative effort if it were not for the central governing Power of Balance. In fact, we would have no organized culture, society, home, country, etc., if it were not for this controlling power. Our point in evolution at this mid-twentieth century period is to recognize this centralizing Power of Balance in, among, and between nations. Those people who have not sufficiently individualized (nationalized) themselves will fight this trend, because for them it is premature.

But, how great is the strong bole of the tree with its roots anchored in the rock? Where would we be without it? In every configuration, from atom to man, in home, group formation, the nation, etc., chaos would take over if it were not for the Power of Balance. The sense of security for each of us rests upon *It*.

On this level we are considering this centralized and controlling Power of Balance, called instinct, because consciousness of it has not as yet emerged or, as we are so fond of saying, has not been developed. Neither has consciousness on a higher level been adequately balanced against it in this year 1951. The uncovering of this level by the psychoanalysts, as the content of that which they label the unconscious, has caused them to become frightened or, as an understatement, extremely pessimistic about the nature of man. What they have seen and has constrained them to label *the pit*, is that which they have identified with the whole organism called man. For countless ages men of wisdom have known this level of man’s nature with a far greater degree of perception than that evinced by any modern psychoanalyst, including Freud, but they never identified it with the whole man.

In the Apocalypse, when congeries of entities stood opposing the withdrawal of the *Nous* (creative energies, motivating forces, etc.) to a higher level, they were

labeled *the dragon*. This must not be confused with “the beast” of the Apocalypse, as that level is reserved for the opposing entities encountered later in the telestic work. Before the introduction of a worthy candidate into the Lodge, or before the initiation of St. John (meaning anyone who has qualified), the aggregate of the congeries of entities composing this level that we designate the lower psychic nature and symbolize as the second reflected triad on the Tree of Life was and is looked upon by the Higher Ones as that part or aspect of evolution outside of the precincts of the temple and therefore of no immediate concern. This is not callousness, for these Greater Ones know that in the structure of cosmos each grade or level has its rulers, governors, etc., and they know better than to interfere with work which does not fall within their province.

However, this lower psychic nature, considered apart and on its own and in relation to lower orders, appears in a different light and becomes quite respectable. Who does not admire the true instinct of an animal? Can we not cite many experiences, true stories, etc., to portray the esteem in which clean instinct is held? Most of us can tell about so many of them that it would cause the instinct of self-preservation to assume the value of a Guardian Angel of Light instead of an awesome dragon. How relative everything is! It is this instinct by which action three, energy of the central stream, *on this level*, is characterized. It is this instinct of self-preservation which pulls energies together in actions one and two (as described in Stations 7 and 8), creating a unified effort. You can watch it work in any individua. His pride will go just so far when he begins to realize it is hurting him and he modifies it. When an individual goes far enough in his lust for power or wealth, he pulls in and begins to endow libraries, becomes philanthropic, etc. It is the instinct for self-preservation which prevents him from going too far. It is the Power of Balance, the neutral power of the central stream on this or any other level which is called the Preserver. It operates like the meson in the atom, not only holding the positive and negative vortices in balance, but holding the atom together. This Power of Balance, here called action three, will follow us all the way through these descriptions of the Tree; and in the Supernal Triad it is seen as the governing power of cosmos itself.

Relative to the lunar cycle phase of development our Station 9 on the Tree equates with the solar plexus center. Stations 7 and 8 equate with the function of force released in that force center and Station 10 equates with the genital center. When the Second Crossing is described and the orientation of consciousness of a given individual to the Solar cycle or Noetic Mind phase of development is given, then Station 10 on our diagram and relative to that level will equate with the sacral center, instead of with the genital center of and during the lunar cycle phase of development.

With respect to this, let us keep in mind that every succeeding cycle of a differentiated field repeats the pattern (Arche) of the whole natural order process of cosmos. I am referring to the release of force and its functions relative to the lunar cycle. Then relative to the Solar cycle (Noetic Mind organization) we repeat the whole process again, only on a higher round of the palingenetic helix. So much for an

introduction to that which transpires after making the First Crossing and consciously experiencing, encountering, etc., the release of forces on this level or becoming acquainted with forces already functioning on this level.

There are, however, other considerations that the second reflected triad represents which we must now describe. These other considerations are about beings and entities, in the lower phase of the psychic world, which many in objective identity contact before making the First Crossing. Through mediumship, séances, automatic writing, psychic 'development', etc., they contact forces for which, in the objective sense, they have no understanding on the grounds that the forces contacted cannot be objectively explained. They therefore are prone to think it is wonderful, 'spiritual', something from the 'other side', etc., and they readily lend themselves to them. In factual reality, to what do they lend themselves? There are two phases: one the involutionary and the other the evolutionary. Beings, entities, etc., on the involutionary phase or descending stream are called elementals. Those on the evolutionary or ascending stream are called elementaries. The force descends, developing configurations in its descent, and it is released as one enters the ascending stream. So we have two currents or degrees in quality about force, power, beings, or entities—one involutionary, the other evolutionary. On the involutionary side of the stream represented by the second reflected triad, the elementals are called nature spirits, devas, angels, etc., to mention only a few of tens of thousands of classifications. (Do not be shocked when I put angels on the involutionary side; I refer you to Jacob's dream and to higher rounds of the palingenetic helix.)

Understand and sharply differentiate a form (configuration) in and of a substance of a designated level from the energy which animates or motivates that form. The energy which animates is represented by the activity of energy substances of a higher or different level than that of the form. For instance, in reference to elemental forces in the involutionary arc, the well-defined idea or concept (the base of our triangle in the nether world) becomes a form in substance on the lower psychic level and is animated, ensouled, etc., by elemental forces on the descending stream. The congeries of such animated thought forms, the animating forces, are called elementals and the qualities, substances, etc., going into the ensembles, thought forms, are called elementaries. This last named term is also used to represent discarnate human entities of low order called "earthbound," "obsessional spirits." Those degenerate psychics from whom the higher forces have withdrawn, zombies, etc., must 'live' on energies of others or received from other levels than their own.

These are the 'things' we have in mind when the naive but ignorant ones in objective identity lend themselves to influences contacted on the lower psychic levels. If they could see these 'beings', they would flee in terror. Repeat the foregoing idea or concept, and substitute the words, *desire*, *desire forms*, etc., in place of thought forms, etc. Then put the two descriptions together and symbolize that which they represent with the term *kama-manas*; and the lowest of the lower psychic level with the term *kama-loka*.

If these elementals take a more objectified configuration, they are called viruses, malevolent germs, etc. It would require more time than we have at our disposal to adequately prove what I have just said, but I want to call your attention to this: read history, check on world events. Following every period of severe mental and emotional strain and stress there are new viruses or new epidemics. In the Thirty Years' War, where feelings ran high (and today we wonder what they fought about), they thought they were fighting over two concepts of God. As a result, the Black Death or Plague decimated fifty percent of the population of Europe. After World War I, we called it the flu and chimpanzees fell out of trees and Eskimos died where no white man had penetrated. Why? Our scientists are already beginning to think in terms of field forces, radar beams, electronic beams, etc. We must learn to think that way also, without resorting to some objective reason for germs, viruses, etc. It is waves of malignant force which sweep the planet. These created thought forms of man become ensouled by force on the descending arc and have a life of their own. As these waves sweep over the colloidal surfaces of a given organism, they charge the electromagnetic tensions in the colloidal field and we have diseases.

There are congeries of these entities that take any advantage offered. For these elementals, thought forms, and desire forms are ready-made houses in which to function before they get a form of their own in the natural order involutionary and evolutionary processes. So, when one opens himself to forces, influences, etc., just because they cannot be accounted for in some objective manner, it may be very destructive. Do not lend yourself to any such force until you know the quality, the guna of the force, for it may be destructive or devastating. Until your state of development is high enough to consciously function in the energy world where you can consciously recognize the quality of frequencies and become as discriminative there as on the objective level, leave these forces entirely alone. Apply the idea of hygiene to the First Crossing and then apply the sharpest differentiation between states or levels.

One more point. No one can be influenced by any force released by others on the lower levels of the energy world unless he has affinity for that force in his own make-up, in his own psychic nature. It is said in the Scriptures that, "The prince of this world" can come unto one of pure nature and find nothing in him to vibrate. You cannot respond to any force in the energy world unless you have affinity for it in yourself. It does not make any difference where you are, you cannot be vibrated. Do not alibi and blame the other guy for practicing "malicious animal magnetism." It is only an affinity in yourself that can cause you to respond and be vibrated by the forces of the lower psychic or energy world. "Purify thine own house."

LESSON 11

We now consider the first reflected triad (see Figure 7 — First and Second Reflected Triads on page 59—Stations 4, 5, 6). Relating that which this first reflected triad represents to the individualizing process, to a race oversoul, to humanity as a whole, to the organism-as-a-whole called the planet earth, or to that differentiated field we label the solar system, it could be labeled the higher levels of the psychic world. This first reflected triad together with the second reflected triad therefore symbolizes the entire psychic world. But in the study of cosmology from a higher synthetical state wherein the dynamic structure of cosmos is alone under consideration, the terms *psychic*, *psychic world*, etc., could not be employed in description. The terms *energy*, *energy substances*, *differentiated fields or spheres of electromagnetic energy*, *configurations of units of energy within and out of the nature or substance of these fields*, etc., would be employed. A third viewpoint respecting that which these triads symbolize can be named the dichotomy or polarity viewpoint. From this viewpoint the labels *Father Power* and *Mother Substance* would be used. There is a non-relational method of description, considered by many high initiates to be the only valid method which uses only terms of Logoic consciousness and Its states of Self-awareness. But this high-level method of description is difficult for those in lower states of developing consciousness to understand and it consequently makes the method exclusive or reserved to those of higher and synthetically developed aptitudes. So in this work—the study courses and instruction as given in this school—we employ all four methods or viewpoints, bringing in one and then another, etc., as context of meaning, matter to be presented, etc., permits. (As soon as convenient and in this connection review Lesson 4 on pages 31-37)

Even before we get to it, in this orderly step-by-step description of the Tree of Life, we should keep in mind that relative to our respective selves, the important and ultimate objective of our study, work and effort is to effect the Second Crossing. That is, to draw all of the creative forces out of the psychic nature and establish them, together with the transference of consciousness, to or in Noetic Mind. I am of the opinion that this can be more intelligently and therefore more quickly accomplished by a thorough understanding of the structure, function, and order of cosmos and the Tree of Life which represents this structure, than in any other way. In this scientific or Einsteinian Age and with the mental equipment as now generally developed we cannot go back to blind faith or belief as a methodology for development. We must first get understanding and then we can confidently proceed on "the journey."

In placing the first reflected triad on the Tree in a position described as a symbolical representation of the higher psychic nature or psychic world, it must be understood that there are two salient factors in mind for so doing. First, it is relative to the individualizing process, therefore it is more usable and more germane to our

interest to where we are now conscious of our state, etc. Second, it represents energy functions, forces, dynamic creative urges (libidos), etc., which in the vast majority of the individuals of our race remain unknown, in those areas called the 'unconscious'. This last assumes a high degree of importance, for as has been heretofore developed, these forces are driving thousands to distraction, many to suicide, and many more into psychosomatic breakdowns. Our rule in these respects is this: an unknown and active force in the psyche operates as a nemesis and/or as a menace; a consciously known force in the psyche becomes a power, a means for constructive and creative work. The analysis of individuals in general, therefore, eventuates in finding that they fall into three classifications, relative to the psychic nature as described for this study.

Three Classifications Relative to the Individualizing Process

- 1) Those who have been baptized, lifted above the waters of the psychic nature and the psychic world, who are established in Noetic Mind and called Logoi.
- 2) The psychically awakened ones with varying degrees of conscious functioning in energy world frequencies, having one or more of the five force centers active.
- 3) The unawakened. Those having no other equipment except the psychic nature and its configured representation, but mentally identified with images appearing substantive, believing that the 'body as material thing' is real.

Emerging from the objectified dogmatisms imposed upon us by religions, doctrines, teachings, etc., of the aristotelian age, as we are in this mid-twentieth century, we require quite an adjustment or reorientation period before the full significance of this teaching breaks in upon our comprehension. In this instruction we strive to help the many make this transition so that their thinking attitudes will coincide with their psychological structure and functions. No attempt is made in this teaching to change the fundamental structure of any individual. First, that is impossible and therefore a futile effort. Second, it requires a span measured in terms of many rounds (lives) of the palingenetic helix, in the orderly sequence of the natural order process, before structural changes are brought about. General instruction given to those interested in Self-development must therefore reiterate salient points needful, usable and pertinent to their state. To do this I have to disregard most of the rules of literary craftsmanship, appear didactic, and at times authoritative.

For instance, take the point before us: bringing the mental attitude to coincide with the psychological functions as a real beginning in self-development. I have to reiterate that we use the label *psychic nature* for that which the psychiatrists, psychologists, and psychoanalysts call the *unconscious*. But there is a difference of two levels in the way these terms are used by the two schools of thought. The psychiatrists, by the employment of the term *unconscious*, reveal the manifold of values with which they are identified or to which they are oriented, for semantically, the term *unconscious* as used in the noun form by such psychiatrists represents no

meaning except on the grounds of assumption. There must be a tacit agreement that the objective world, as it appears phenomenally, is real; this represents the assumption. That this assumption is false and has no place whatever in life-facts is clearly and empirically established by understanding how we abstract from stimuli registered and formulate images, how the images appear substantive, etc. Once the assumption is made and generally accepted, it remains as an unknown assumption and the manifold of values evolved out of it and the state of identity with it; i.e., with images appearing substantive, passes as counterfeit currency and the term *unconscious* seems to have meaning. However, everything false has a seed or way of its own destruction. To express this in another form: if anything does not agree with life-facts (fundamental structure, function, and order of cosmos), so many contradictions are encountered, so much confusion results, that frustrations mount to menacing proportions until a general breakdown ensues.

Thus, the use of the term *unconscious* is predicated upon this assumption which is false, and the level upon which it is used we call the maya or the nether world. But what is the label for that which registered the stimuli, formulated the images, and identified itself with those images when they appeared substantive, etc.? The answer: consciousness in the psychic nature, as exhibited by each and every individual. Does this square with life-facts? Yes, in every particular, for when one's consciousness is focused and functioning in his psychic nature it produces harmony between thinking and functioning. Even where there is difficulty in conforming to objective values (like an intelligent young man having to go to war), the situation is understood. Even when we use the "is of identity" we are conscious of doing so, therefore there is no conflict between thinking and functioning. So we can talk about things without single quotes, but we *know* the difference between images and configurations, no conflict is possible, and so on until this world as an energy system becomes dynamic, flexible, a flowing with the River of life in the midst of the Tree of Life.

On the mental and verbalistic levels this flowing with the River may appear as a negative attitude and on those levels a case may be made against it. But in experience, life-facts, it requires a high degree of positive courage to accomplish it. Every real student of the gnosis learns this as he surrenders willful self-determinations, becomes obedient to the lessons of his karma, actually dies to self, etc., and finally "enters the stream" or is allowed to enter the stream. To earn one's way through, fighting off all sorts of restraining pulls, resisting temptations in self-indulgences, self-glorifications, etc., is anything but a negative attitude.

The great mistake promulgated by the leaders of religions, throughout the entire aristotelian cycle was that this was free for all, a gift for the many. Any unprepared sinner could come right on in and sit down to the banquet table, etc. No select company of congenial spirits ever spread a banquet and tried to do this in the nether world. Then why think that it could be done with much more priceless treasures of good things to eat"? Even though everyone would try to cheapen *it*, *It* will not cheapen *Itself*.

In the three classifications given here, only those psychically awakened ones have any response to the urge for knowledge and of these, only those who have reached that state symbolized by the first reflected triad can qualify for the Second Crossing. This is free for all those who *will* to “come to the River to drink,” and who *can* fortify that Will to the point that no 'thing' can deter it.

Relative to the many psychically unawakened, or to the lower classification as given, it is indeed no demeaning state to have reached the higher psychic level. To be counted among those who have attained the orientation of consciousness to this higher psychic level is an occasion for great rejoicing. As we shall see in the description of Stations 4, 5, and 6 on the Tree of Life, this level symbolized by the first reflected triad is believed to be the Kingdom of Heaven by orthodox religionists in the nether world. It is a fact, based upon known and easily established empirical grounds, that no one whose consciousness is identified with the image world has faculty or ability to conceive of anything, any state or realm higher than this level. So the very highest possible conception or concept (the point beyond which he cannot abstract) becomes the Absolute to him—the absolute beauty, absolute greatness, etc.,—therefore the Kingdom of Heaven. And relative to the nether world standards of greatness, excellence, beauty, truth, and goodness, this higher psychic level serves the requirements of the Kingdom. May he reach his Kingdom and with all help, blessings, etc., which can be given him!

Before we begin the description of Stations 4, 5, and 6—the first reflected triad on the Tree of Life—I would ask you to assume an attitude toward the Tree similar to that which a gardener has and takes for granted when he plants a seed or buds a shoot or twig. There is a natural order to the growth, development, etc., of the seed planted, the bud set, which the gardener knows, and in that knowledge he does not expect flowers and fruit until the state (stage) in growth has been fulfilled and the season has arrived. Focus attention on those two words *state* and *season* and what they represent. Then in contemplation of that which we label cosmos, see it as a Tree. The first reflected triad, with the three points (or burning lights on the altar) which we have called Stations, represents the swelling bud stage (state) in the natural order process, just before the flowering period (after the Second Crossing) with the fruit yet to come (the birth of the Christos). With attention centered on that section of the Tree, we are now ready for a more detailed study of its points. That section is symbolized by the first reflected triad, the swelling bud stage, which the dynamic Power (sap going up and energy substance flowing down) has brought forth. In a given individual we call that the higher psychic nature. Apply the simultaneity, cadence, etc., as given in the description of the second reflected triad to the three stations of the first reflected triad as they are separately described.

LESSON 12

In our last lesson we described *love* and *understanding* as qualities representative of Station 4, pertaining to the first reflected triad on the Tree of Life. These are followed by compassion, kindness, and reverence for life.

Compassion

Meaning attributed to or believed to be symbolized by the word *compassion*, is so generally confused and identified with pity, sympathy, etc., that it may be well to establish the differentiations before proceeding to description used as referent in the School of the Natural Order. There seems to be hidden in the pose labeled pity a secret enjoyment in another's suffering, trouble, discomfort, plight, etc. This pose carries a sadistic quality which is sensed and resented by nearly all suffering ones, for we often hear the remarks "Do not pity me," "I want none of your pity," etc. Many hide their troubles and suffering because they fear pity. In uncovering causes for serious psychosomatic breakdowns, and in some cases effects far worse than that which was hidden, we find the repression of the secret sorrow complicated by fear and worry. More heart disorders and deaths result from this cause than all others combined. This pose called pity is far removed from compassion.

The meaning the word *sympathy* represents comes much closer by contrast, yet nowhere near close enough. Syncretism in or coalescence with energy waves and frequencies between two or more individuals, or in oneself in relation to another person, place, issue, etc.; i.e., to be *en rapport*, to us, describes meaning represented by the word *sympathy*. In this state of rapport one is happy with another's happiness, suffers with another's suffering, experiences similarly with another's experiences, etc. There are occasions where this reaches such a high degree of syncretism that a stigmata results (one of the known proofs that the configuration is the perfect representation of the psychic ensemble). This describes that which we mean by the word *sympathy*. A compassionate one experiences none of these, indulges none of these frequencies or qualities, yet comprehends them all and more in a greater synthesis and on a higher level.

As the faculty of understanding eventuates out of knowing, so compassion emerges out of understanding. The synthetical quality of much and long continued understanding becomes a functional power or force in consciousness on the Mind level, and is reflected in the higher psychic nature. Compassion knows all of the factors involved in a given situation in a particular person at a specific context (time) of symbiotic relationships. To exemplify, one who has developed compassion or can reflect it can evaluate a given situation, person, or 'thing'. He knows the karma to be expiated, the point reached in the palingenetic helix, the extent, degree, or reasons for repression of the creative forces at that point. He understands the environmental

influences, the degree of negativity to influences, rapports involved, etc., and the position on the Tree of Life. If he passes judgment, the compassionate one may blame the race rather than an individual for a particular overt act. Compassion, therefore, equates with deep and wide understanding as described above.

Kindliness

Instead of one faculty emerging out of another, as understanding out of knowing, etc., kindliness becomes an overall effect of these aptitudes. We must be on our guard, however, not to evaluate meaning which the word represents on a sentimental level. There is no sentimental softness, maudlin emotionalism, or compromise with high understanding in the meaning of the word as used here. Kindliness partakes more of impersonal love in action.

Reverence for Life

The discovery that the Brotherhood of Man is a life-fact to be realized, not a utopian ideal to be developed, results, like kindliness, from impersonal love, understanding, and compassion. These qualities and forces, as side eddies to the powerful current of the mighty River flowing through the Tree of Life, are the motivating powers in the consciousness of one whose station (basic point on the timeline or palingenetic helix) can be symbolized by Station 4 of the first reflected triad.

Will to Know

The will to know, hunger for truth, and quenchless desire for knowledge must have a referent in experience to be fully appreciated. I do not know whether or not any or every one reading this lesson has a referent for the driving force released at this point in the natural order process, or on the Tree of Life. Therefore I have double duty to perform in presenting an explanation of it. My first duty is to faithfulness in description; that is, not to deviate from exactness in portrayal, relative to my understanding. But, in following through with the first duty I encounter a second one; namely, a protection of those who may be “struck by the lightning” from those others who misunderstand. Frequently “those others,” often close and dear loved ones who have not reached the point in their own respective development and to whom no explanatory justifications can be given, are inclined to condemn, ridicule, etc. those who are discovering the path. So, like a juggler on a slack wire I will try to keep both balls in the air and several in my hands without losing my footing, and do so by resorting to storytelling.

I once knew a boy growing up in a well ordered home. He had protection, loving care, and solicitation for his well being. His father and mother did everything for him without spoiling him with indulgences. Through loving sacrifices, hard-earned

money was set aside for his higher education. Then one day, in tears and anguish, he tells his father and mother that he cannot accept anything more, cannot go to the college selected, cannot study for the profession they desire him to follow, and so he leaves home. He walks out, leaving a confused and sorry explanation that he is looking for something he does not clearly understand himself.

There are only a few countries or cultures on this earth where this situation would be understood. In this blessed country it is not understood. This boy learned later that neighbors, friends, relatives, and schoolteachers thought that he had gone completely crazy. This was the only thing they could think of, as there had been no instruction given in homes, schools, or churches about life-facts which would serve as a basis for evaluation. Nothing outside of myths, historical symbols, 'success' based on possession of will-o'-the-wisps (images), collection of information about 'things', etc., had ever been inculcated in the race consciousness. It was against these dogmatized and entrenched shibboleths that this boy had to struggle and pit his undeveloped forces and feeble understanding. This boy made it and came through, but how very many strike out in blind rebellion until the old values are shattered in a general hodge-podge of demoralization wherein no standards for orientation can be found? What a thesis for a real story! But now for another true sketch.

I once knew a man and wife who built up a business. Together, working hard, scrimping, close managing, they achieved quite a degree of success. They had really reached a point where they could hire help, relax, and take it easy. Suddenly one day and for no apparent reason, the man threw it all away and deeded everything over to his wife. The aristotelians, including the wife, thought that he had gone crazy. Had there been any criterion in the social milieu of this man for effects experienced, transpirations of a similar nature, etc., several years of his earth life and no small amount of hardship would have been spared. As it was he drifted around, working on farms, in logging camps, at odd jobs, never long in one place for he knew that he was seeking something plainly felt yet inarticulate. He avidly read life-problem stories, talked to anyone and everyone with whom he could about the meaning of existence, the value of religion, what are we here for, etc. Then came one of the most dramatic days of his earth life, or so he thought, for to anyone else it would have been most prosaic. He had answered a labor hiring agency's posted call for men to fight forest fires. Several days after arriving at the forest ranger's camp he was detailed to do some odd jobs at the ranger station. There a chance remark made by the ranger's wife about reincarnation electrified him. Through her he learned what was and had been ailing him. For the first time he learned that what he was seeking was actually taught. It seemed incredible! But he lost no time in going to the teacher about whom the ranger's wife told him. This man became a powerful influence in a certain university and did yeoman service for The Cause.

I could go on and on with these sketches from real life, for I have become personally acquainted with many of them, but space in these lessons does not permit. One incongruity in Occidental religious circles has puzzled me. These experiences in

the lives of individuals are so plainly given and explained in the Christian Bible, yet no one in these teachings seems to know anything about it. What in heaven's name do they do with such narratives? For example:, "Be ye therefore ready also; for the Son of man cometh at an hour when ye think not." "Watch therefore; for ye know not what hour your Lord doth come." "Then shall two be in the field; the one shall be taken, and the other left." "Two women shall be grinding at the mill; the one shall be taken, and the other left." etc. If you will take a concordance and run down similar quotations I will assure you that you will find several hundred verses, incidences, and narratives pertinent and germane to the thought here presented. This Station 5 on the Tree of Life represents a dramatic life-fact which the writers of scriptures have not overlooked.

In our school there are many who have gone through this experience and realize its dynamic quality, its force, and power. We therefore recognize this uncompromising and quenchless will to know as the complete reorientation or turning point in a given person's cyclic progression under the lunar sign. To us, Station 5 on the Tree stands for the awakening of a force, called the Will of Spirit Self or the Christos (Son) born of the Man (Logos) compelling a chosen one to come Home.

Philosophy

Compassion, kindness, and reverence for life, if left to themselves, would become so eclipsing to clear perception, so absorbing, etc., that other factors necessary for full and well-rounded development would be lost. When awakened, this urge or force would quickly increase to a passion so overwhelming that judgment needed and necessary in working with other and lesser developed ones would be obscured if it were not for a third factor exerting a pull to the Middle Course.

This going to uncontrollable extremes can be equated with the force represented by Station 5; by reason of the power we call Will (the word *force* represents power-in-action). When this force gets out of control it becomes a will-to-power. Unfortunately in some cases it becomes a will-to-power for the sake of power without the clarity in impersonal love, understanding, compassion, judgment, etc. True power is the power to withhold the use of power when you have power. Study history with this in mind, and it will be noticeable that when this force represented by Station 5, gets the upper hand in the unpurified psychic nature of a given individual terrible eventuations follow. When this factor dawns upon your understanding you will know why true teachers insist upon thorough purification of the psychic nature before this station on the Tree of Life is reached. This and many more illuminations to understanding will come respecting many 'things': why the gnosis has been withheld from the crowd for so long, why the instruction had to be given only to the few carefully selected and properly prepared candidates, why those of greater attainment disappear or withdraw, why some hesitate to lift the veil before the Temple, etc.

The significance of Station 6 in the Grand Plan of the Arche, or its place and province on the Tree as the Power of Balance between Station 4 and Station 5, strikes those with awakened perception with an impact awesome as it reveals the majesty and might of the power of the central current of the River at this level. To approach this realization fix in mind the description as given of the meaning represented by Station 4 and then of Station 5. In perception, affect a merging or balance of the two. This gives the significance of Station 6. This also gives the clearest referent for the word *philosophy*. One who can blend the qualities here presented into his consciousness as it is focused in his higher psychic nature becomes a philosopher, a true lover of wisdom.

Those who, in their own individualized state, have made the Second Crossing, with faculties in Mind substance in process of development or completed who have elected to work for and with the human line of evolution, of necessity must function on this level symbolized by the first reflected triad. We are going to have much more to say about these Mind-possessed ones later in this course of lessons, but no conception is possible of the highest aspect of Station 6, called the Palace of the Christos, without mention of them. These are they who have on their highest level, made contact with the “outer garment of our Lord” called the Christos. Then, because they have elected to serve in the human stream or tributary of the River, in order to function in substances, waves, and frequencies that can be contacted by those of lesser grade, they focus consciousness in or on the higher psychic level of the World Mother, symbolized by the first reflected triad. This triad then becomes the Palace (place) in which a kindly king reigns.

In closing this lesson I must call your attention to the relative difference in frequency, quality, etc., between that which the second reflected triad represents and that which this much higher first reflected triad represents. This range of degrees between is symbolized by the connecting paths on the diagrammed Tree. Much is yet to be described about these paths or ascending degrees in the developing process. The names for the twenty-two letters of the Hebrew alphabet were taken from the inherent qualities of these twenty-two paths. The Greeks did likewise but added two more paths to the Tree and letters to their alphabet. The apparent gap between state, quality, etc., of the second and the first reflected triads is accounted for in step by step stages in the developing process.

The dual influence of the outflowing (involutionary) stream upon the inflowing (evolutionary) stream, and vice versa, was not stressed in the description of the first reflected triad as was done with the second reflected triad, for the reason that the implications were suggested here and there for you to pick up—“will-to-power for the sake of power,” etc. However, I do not propose to leave it without delineation. Future lessons will cover this omission. The great fact remains: We may now in this new cycle not only learn about the mighty River flowing through the Tree of Life, in Its eternal circuit, but we can consciously enter the stream and function with it.

LESSON 13

There is an adage, “Think of the gods and the gods will think of you.” I always like to paraphrase this, “That upon which a person concentrates or holds his attention will grow into his consciousness.” If you want to know anything about any subject, hold your attention steadily, not spasmodically. Put it in the background of your consciousness as you go about everything else, the daily affairs and work, etc. Bring it forward at every opportunity that presents itself to the conscious mind and focus attention steadily on it and keep doing that and keep on doing it. You will awaken some morning and there is the answer, the whole ‘thing’ in consciousness.

In my writing I have the most recondite and difficult philosophical problems to solve. When I come to one of these I lay everything down. I will not try to work on it mentally, but with all I have I will focus attention upon that point, then I will go to bed and go to sleep. Repeatedly, through the years I have practiced this until today I have trained and developed a faculty. Now it will awaken me with such force that it propels me out of bed. There it is! And I go back to my desk and write. It flows and flows—and upon a subject I did not know before! I use words to fit the harmonic frequency of context, meaning, etc., in preference to pedantic intellectual structure of language. When I want a word I focus attention on meaning and as a rule there it is. By these personal citations I am trying to illustrate how to use the faculty of focusing attention. You can know anything at any point of space-time if you want to know sufficiently enough to cultivate the power of concentration. It is not something you mentalize about, pro and con, etc. In consciousness you make connection with whatever you want to know.

Let us focus attention upon that phase in the study of the Tree of Life symbolized by the second and first reflected triads. By tending our thought to this, and of course the description being given, we are each making connection with its force, its frequency, and its influence. In directing attention to the lower triad, the second reflected triad on the Tree of Life, and describing that in the cosmic process which it symbolizes, we are associating ourselves with a dynamic force, and we must approach it circumspectly. If it were not for the fact that the forces represented by the second reflected triad of the Tree are incorporated to a large extent in our respective psychic natures right now, I dare say it would take a long time of holding our mind, focusing attention, etc., upon that which the triad symbolizes before we would begin to be affected or feel the influence of those forces. But that is not true. We already have incorporated these forces into the lower psychic nature. So it does not take much turning of attention to it before these forces begin to become active or stirred up. This activation or stirring up is important because the rule is this: One cannot rise higher in the individualizing process unless he goes through what is known as a purificatory period. In Biblical terminology, “Every tree not planted by my Father” is chopped

down and cast upon the fire and burned. "The sheep will be sorted from the goats, and the sheep taken into the fold." "The grain must be threshed from the chaff and the chaff burned up," etc. This is what is called the purificatory period, and with no exception we all have to go through it, because we cannot take chaff and weeds to the higher levels with us.

These lower qualities have to be completely eliminated from or out of the psyche before the higher and more dynamic frequencies and forces can be allowed into the psyche. The psyche is like those bottles or vessels—"the old wine must be emptied out" or else unexpurgated forces would become so powerful one would think he was going in the opposite direction to heavenward. The purificatory period is very necessary. If one does not understand the individualizing process, he might say, "All right, if what you say is true, I am through. I am getting out of it. I want to leave that stuff alone," etc. Such an attitude is like playing hide and seek with yourself—that if you do not think of it you do not have it, etc. But these are the forces which are motivating you now, enslaving you, keeping you in darkness, bondage, and ignorance. To one who understands the evolutionary process it sounds like one is saying that he does not want to grow into understanding and conscious control, that he wants to stay in ignorance, darkness and slavery. "As we sow, so shall we reap." Every man functions as a time-binder; the effects of his past are rolled up like a scroll in any given present. You can no more run away from your past than you can run away from yourself. The psychic nature of a given person represents a synthesis of all effects, or results of qualities of thoughts, feelings, desires, values given to actions of the past of that person. And that does not mean back to where he was born of his nether-world mother; it means all of the past, rolled up in any given 'now'. So each of us has to go through the sorting out process. We facetiously call that "going to the cleaners and getting renovated." This school is in the nature of a "cleaner."

One is unconscious of that which is deeply buried in his psyche. One is conscious of that which is on the periphery of his psyche. When any 'thing' is coming into his field or aura, into his consciousness, he is acutely conscious of it because it is on the periphery of his psyche. Once it has completely entered into his psychic nature he becomes unconscious of it. He again becomes conscious of any 'thing' that is in the psyche when it is in process of coming out. In this last named phase, the coming out process, he is more acutely aware of the qualities of thoughts, feelings, desires, forces, etc., than when the new rapport was first coming in. This is because a released, hidden, or repressed force has greater tension or energy. (If a dam breaks, the first rush of water is stronger than the natural flow of the stream.)

How are we going to go through the purificatory period on the path if we allow these unexpurgated factors to remain deeply buried? Let us not kid ourselves. We cannot go through that period unless we stir up everything which is there to be stirred up and we go through the painful process of again becoming conscious of them until they are finally eliminated. Unless one is ready to accept this he is not ready to travel the path. He may continue for a while to keep the "outside of the cup"

polished for appearance's sake, but in the true developing work we have to come clean. We can play fast and loose with everything in the world of shadows (the nether world), but we cannot play with the dynamic power of the True Self. We come clean or we do not come. So when these conditions are being stirred up, praise the powers that be. Sing praise that you are getting rid of them, for that means real progress and development! One must keep the inside of the cup clean, no matter how the outside looks, but we generally find they go together—the outside as representation, not just for appearances.

As I mentioned above, we must approach the study of this level, symbolized by the second reflected triad circumspectly. Then we proceed to give the reasons for acute awareness of content relative to the psychic nature. This is indeed a reason for being circumspect. There is another reason for discrimination: to differentiate between elemental forces (of the involutionary stream) in the lower psychic nature and the elementaries and their forces that may have become established in the psychic nature (on the evolutionary stream).

Elemental forces are natural order. They pertain to the involutionary arc of cosmos. Naked, raw, primitive feelings, passions, desires, etc., in birds, animals, and man have an intrinsic quality of guileless probity even though to one of higher developed sensibilities they appear merciless and cruel. Forces in the psychic nature represented by these elemental qualities are not difficult to fend off while withdrawing the activating Power from them. But, when these elemental forces are repressed (neither sublimated or expressed), they are driven into compensatory or substituted forms called elementaries. When these unnatural forms are cultivated lust becomes substituted for probity and the psychic nature is converted into a dwelling place for these elementary denizens and considerable difficulty is experienced in getting Agni (the motivating Power) out of bondage. In some cases this amounts to a real life-and-death struggle. The intensity depends upon the extent to which the artificial entities have been allowed to develop or have been cultivated.

It has been said, "These kinds come out only by prayer and fasting," which means that they must be starved out. This can be done only by withholding the power from them until they atrophy and fall away. In a case of this nature, the prayer part of it can only be described as desperate determination, will, sustained effort, etc., in directing the forces upward to a higher center. For those who may have such a problem may I say, discriminatory circumspection plays a most important role in the final solution. First, never give up the fight, for nothing can defeat one except quitting. Second, do not mistake strength of force released or evidenced in these elementaries for permanence. It is analogous to a love-starved and repressed man suddenly falling in love and being released. He mistakes the force of the outrush for duration, thinking that his love will last forever, when it may not last three weeks. Remember the strength of water when a dam breaks. And third, do not allow pride, egotism, etc., to stand in the way of asking some competent one for help. Take this careful and considered advice: Leave strictly alone those who are not trained in commanding

such obsessional forces, who do not understand them and have no knowledge of the formulas for exorcism.

We are relating the second reflected triad (and the first reflected triad) to the individualizing process, but we also must be mindful that these two triads represent levels in cosmos unrelated to the psychic nature of any individual, yet representing lokas, foci of affinitization. By lokas, so-called in the Vedas, we mean places, levels, etc., to which each one is polarized, to which each gravitates when out of the 'body', after dissolution of the 'body', etc. In cosmos there are seven clear lokas and one inverse to each, making fourteen in all. If we would describe those levels in cosmos dissociated from ourselves and our point in development, description would be something like this: In cosmos released force engenders congeries of entities and elementals, forces configurating into forms in substances and out of substances represented by these two triads. The first reflected triad represents degrees of finer matter than the second reflected triad represents. You will remember the Tree of Life is a two-way stream—the inflowing and the outflowing, the involutionary and the evolutionary. As there is a two-way flow to the River representing the cosmic process, so there are seven branches of divisions to each of the lokas. With the description of the second and first reflected triads we are giving four (two on the outflowing and two on the inflowing) of the fourteen lokas. The others will be given as we come to them.

These congeries of entities mentioned, as well as energy systems (which the seers of old also considered entities) with their currents, waves, frequencies, etc., are experienced like 'things', 'objects', persons—in organizations, grade after grade or rank upon rank in the energy world after one has made the First Crossing from the nether world. These congeries of entities of all grades and descriptions must be divided into two divisions, one belonging to the descending force (going 'in' or 'down', before the turn comes) and one division belonging to the ascending arc on the return journey to the Father's house. Jacob's dream, with the ladder and angels descending and ascending, symbolically has portrayed this. When these forces are incorporated on the lower or higher division in the psychic nature they produce the motivating influence by which an individual is governed. Any of these forces of the energy world, in divisions representing the fourteen lokas, motivate the qualities of thoughts, desires, feelings and, consequently, the actions of that individual, and without exception, every individual. This may be difficult for those in an egocentralized state to accept, but in life-facts that is how you and I are constituted—in every respect except one—namely, the Power which activates the levels of substance and of which these are engendered.

Therefore, in the School of the Natural Order we emphasize control and direction of Agni, the Power by which activations on any level are enjoined. In our work we emphasize that factor more than any other. Further we say: Never lend yourself for one moment to any influence that you do not consciously control, for there is an inviolable integrity to the Self (the motivating Power). It is respect for the rights and

integrity of the individualizing state of that Power that we label democracy. You must carry that respect for the individualizing state of the Power, as you have for the Power with which you think, feel, and act. Maintain this to such an extent regarding the Self that you will not surrender yourself to the influence of anything. You must work for conscious control of every influence. If this ironclad 'rule' were not important I would not lay emphasis on it. Each must evolve and develop his own forces and not become a recipient of other forces or of someone else's forces, whether visible or invisible. As we turn our attention to these levels and encounter those influences as described of entities, elementals, elementaries, etc., we can control every one of them if we do not lapse from adherence to this rule and go negative. Let the beginner in this phase of development mentally repeat again and again, "I never surrender myself to the control of anything. I am in control of every force in which I am constrained to function on the lower levels of cosmos."

In the School of the Natural Order we treat evidences of Light just the same as we treat evidences of darkness. Insofar as forces are concerned they are both the same. I have witnessed results in unnumbered cases where individuals with the best of intentions, aspirations for Light, etc., go negative to what they considered to be "divine guidance," higher powers, great intelligences, etc. Some of them at first heard heavenly music, but by-and-by became more and more devious, dark, and destructive, until an obsessive and baleful darkness enveloped them—all because they surrendered their 'house' (psyche) to influences over which they had no control.

If you are a beginner in seeking conscious command of your own real life, these entities and forces now occupy your psychic nature to a great extent. To proceed with your development you are going to awaken to the psychic world on all of its levels, and in due course consciously function on those levels before you can make the Second Crossing over into the realms of Light. I worried with the problem for years, trying to see if there was not some way whereby one could reach and make the Second Crossing, going over into the realms of Mind, without going through the lower psychic levels. The problem was not solved until I clearly perceived that no one is what is labeled 'physical'. That which is called physical is only an image in the psyche appearing substantive. We are all in the nether-world state, psychics who function in, on, and by reason of the psychic nature. How much of the time do you function in what is called physical action? It is very brief, for your consciousness is in feeling and thinking far more than it is concentrated upon the action. There are conscious and unconscious psychics, those who know and those who do not know that they function in feeling-thinking more than in action. It takes a high degree of concentration, like an athlete, for one to hold attention upon a given action for five seconds without lapsing into feeling and/or thinking; i.e., relapsing into functioning in the psyche. There is no way to avoid developing awareness of the various grades of the lower psychic nature except by remaining sound asleep. In order to make the Second Crossing over into the Noetic Mind level, one must wake up from the sleepwalker state. As one awakens he first dreams before becoming fully awake. To

know that the dreams belong to the psychic nature, and on its lower levels, is to cross over this period with the minimum of delusional evaluation and therefore confusion. But to mistake the dream pictures for reality leads into a labyrinthian maze of stumbling and groping.

Now let me visit briefly with the philosophically minded students who may read this lesson. The reversion to the lower psychic elementary levels on the part of younger ones in the Great Quest seems to run in cycles. In the forty odd years I have been representing the gnosis as a teacher, there have been three periods when lower psychic mongering has surged forth like a ground swell in the consciousness of many here in the United States of America. As I write this (March, 1951) there is much evidence of another one of these flood tides; hence, again admonitions, warnings, etc., are in order. For the past twelve years very little attention has been given to this phase of instruction, on the grounds that it seemed unnecessary and a distraction from higher level formulations. But when attacks upon the higher-level work from this lower psychic level attract attention, it occasions the age-old warnings.

The main point of this lesson is a question. How does one achieve and keep control of influences, forces, etc., of the lower psychic world for which his psychic nature may have affinity? This objective is reached only by lifting the motivating Power point by point, center by center to the crown center. This is not some power one is going to get. It is the Power one has always; or the Power with which one has always thought, felt, acted, etc.,—the Power-to-be-conscious. In many the force of that Power is unawakened; the awakening of the force of that Power in the centers is the beginning of conscious development.

The force of that Power awakens first in the genital center; the Christ Power is born in the manger of a stable. The force next ascends to the solar center which equates with Station 9 on the Tree of Life. The force in the solar center governs the lower psychic nature of every individual, and continues to do so as long as the force remains in that center. Therefore all of the influences, forces, forms of expression, etc., relative to the lower psychic nature are motivated or activated by the force of that Power in the solar center. The only way whereby one can rise above the influences of the lower psychic world is to take his force out of his solar center and bring it up to the heart center (Station 6 on our Tree of Life). The moment he brings his force to the heart center all of the other activities cease, no matter how strong and powerful they seemed to be, because they cannot operate without energy any more than a motor can operate without the electric current. So, here is where the control comes in. As functions in the lower psychic nature cannot operate without energy, one must will the force of the Power out of that center. Focus attention upon the force or energy alone, leaving the activities or effects motivated out of thought. Do not give forms of expression, effects, activities, etc., any notice, as it distracts attention.

Many try to be virtuous, good, free, etc., by fighting the activities that stir within the psyche. They are fighting themselves wholly unnecessarily. Stop paying attention

to the effects produced by the force! Turn your attention to the force, the current, the energy. Concentrate on that energy and bring it up to a higher 'motor' and new effects, activities, etc., will be engendered, which if sustained will become faculties, aptitudes, new kinds of functions, etc., and will begin to operate. Then one can relax effort and enjoy them until work on that level will have been finished. Then direct the forces to the next higher level, etc. The whole point of development, of treading the path, is concentration upon the creative force, controlling and directing it. It becomes constant and unremitting work during the early stages and one which each must do for himself. Another cannot eat the food that nourishes your body. "Each must tread the winepress alone." We can have advice, teaching on the subject, etc., but when all is said and done, it is up to each, and rightly so in order to preserve the integrity of the individualizing process. Do you know what would happen if someone could do your work for you? Where would that integrity of the individual be? It would not be. There is an allegorical story in the Bible about this—the story of Dives and Lazarus.

One of higher development can hold your hand and help you over a rough spot, but you have to do the main work for yourself. You have to lay hold of these forces within you, meditate upon them, concentrate upon them, will to direct them to higher and yet higher centers or levels until you are in perfect and complete control in the Mind of Logos. Then all entities, beings, spirits, etc., on any level will be drawn unto you. But you do not lend yourself to any of them. You must work out your own destiny. You must become the master of your own 'house', and you have to start where you are now conscious of yourself. It is little by little that we learn as we grow into being a master of all in the psychic world. That is what we are here for. That is why we are studying and it is the constant practice that makes perfect.

LESSON 14 – Epilogue

Cosmic Power in States of Logoic Consciousness Evidenced by:

1. *Spirit* Ontological Individuality
 Communication & Formatism
 Ideation
 Logoic Determinations of Will (Atma) in Mind Substance
2. *Soul* Psychological Individuality
 The Great Reflector—Psychic Light
 Released Energy
 World Mother Substance
 Locomotive Principle (Id and/or Libido)
3. *Body* Configurational Individuality
 Synthesis of Prior States
 Ensemble of Gunas
 Representation of States

Figure 9 — Cosmic Power in States of Logoic Consciousness

I trust you will study those lessons in our course, *Cosmology*, describing preparation for making the First Crossing: the change in orientation from the 'objective' manifold of values used in the nether world state to proper evaluation based on conscious responsiveness to gunas characterizing energy waves and frequencies. This is given to acquaint one with the forces in what the psychoanalysts call the unconscious. Following those lessons, we describe making the First Crossing, where one consciously functions in those forces and their frequencies. Next we describe the lowest level of cosmos, the configurating process in living matter. Then the lessons on crystalloidal tectonics and the colloidal level of living matter show how important that level is to the health of the organism, etc. From that we study cytoplasm and protoplasm—the living matter in cellular structures—correlating that study with the mitotic process.

Instead of going on with descriptions of teloplasm, ectoplasm, etheric structures, etc., I have turned to the description of the Tree of Life, believing that greater clarity of understanding results when we come to the symbolical significance of the second and first reflected triads on the evolutionary stream flowing through the Tree of Life. Please remember that the Tree of Life symbolically represents structure, function, and order of cosmos. When we need understanding of structure, function, and order of any given point, state, level, differentiated aspect, 'thing', event, etc., we can apply

understanding of the Tree of Life to that point. It gives a referent for proper evaluation accruing from relationships and correspondences having bearing upon that point, etc. I know that when we get to the description of the psychic nature (relative to the man state or human branch of the Tree of Life) and the psychic world of cosmos, a better opportunity is afforded to describe psychic light, ethereal substances, etc., on through to energy systems in living matter.

Let us suppose that we have a third World War, that we are bombed and our country and other countries become saturated with viruses, bacteriological germs, deadly radioactive forces, etc., until humanity as we know it ceases to be. In anticipation of such an eventuation, suppose there was a group of far-seeing men desiring to preserve the highest and best cultural attainments of today. And suppose they had a pyramid built where they stored in preservative what they considered to be the best and highest of everything, so that in the remote future peoples of that period upon discovering the pyramid would, on opening it, find the highest attainments of an age long past. Now let us further imagine that there were only isolated remnants of aborigine tribes left on the earth after the holocaust, and that in the thousands of years which elapsed prior to the discovery of the pyramid those tribes had gradually built up a new civilization. All highways, canals and other evidences of what we call 'our way of life' were wiped out in the holocaust and the rubble left had decayed. Our wonderful steel structures that looked to us as if they would last forever were discovered as lines of rust in stratifications of debris and soil. When the pyramid was finally discovered and opened, among many gadgets, an automobile was found. With all highways gone, only jungles, swamps and deserts remaining, no one would have any idea what this 'object' was, or what it was used for. So the best mentally developed ones of this new culture said they would study this object and would analyze it. They broke it down. Those parts that looked alike they put in separate piles. They had piles of bolts, screws, nuts, washers, wheels, solid parts, etc. They said that this is too much for one man to study, we will have to form groups and let specialists study these separate parts. These specialists became very proficient in their studies of the various parts, but of course not without many long and hotly debated arguments. However, all of these groups putting their learning together could not imagine what that 'thing' was for. They had thought that if they broke it down and analyzed its parts most minutely they could discover what it was, but the more they studied the less they knew what the 'thing' was or what it was for.

Then there was born among them an individual who came in with faculties developed on a higher level. When he grew up and had acquired the learning available, he said to these groups in their specialized branches that they could not understand this 'thing' by studying the isolated parts. He said the only way to approach studies of the separate parts was through knowing the "principle the thing represented." He said, "These pieces will begin to make sense if we first understand the function of the principle which the thing-as-a-whole was intended to serve. I have figured out that principle and from that have arrived at an understanding of the function. The principle is called locomotive power and the function is simply the

application of that power to specific ends.” He continued, “By diagram, by finding parts which would fit with points described, etc., once you understand the locomotive principle as energy released and confined in such a way that it is usable, the rest will be easy.” He pointed out that the cylinder is where the released energy was confined, and there must be some moving parts against which it operated for it to become functional. Thus, the various parts—pistons, connecting rods, drive shaft—began to make sense.

We have now the relationship of function (of a multiplicity of parts) to principle. How simple! Like everything in cosmos, including cosmos itself, once seen whole from the synthetical aspect, it becomes deflatingly simple. This relationship between function and the locomotive principle we will label diakinesis. (Diakinesis: a dual action, a split into two equal divisions of any force; a two-way operation of intrinsic energy.)

We have described the First Crossing as a crossing over in consciousness from identity of consciousness with images appearing substantive and with the manifold of values developed in or out of that identity, called the nether world, to getting acquainted with forces and energy frequencies which function in the lower and higher psychic nature. We learn the function and order that govern forces, energies, operations, etc., on that level and consequently govern configuring processes, representations, etc., on all levels below. Then we begin to have a wholesome respect for the psycho-dynamism, or locomotive principle, which, relative to this level and to all levels below, rules like an absolute monarch. (To those whose consciousness is limited or confined to the lower levels this fact is neither known nor even suspected.)

This psycho-dynamism rapidly grows into all sorts of ‘things’, according to the content of consciousness of different individuals. To give a few examples: some experience a complete deflation of their ego-sense when they discover that they have no initiative (in the objective or personal sense *only*). Others, at first, get mad about it by thinking (introspectively) what a fool they have been. Some see the funny side of the picture and have a good time laughing with the great numbers of those who, while dancing like marionettes on a string think, with varying degrees of self-importance, that they are running the show. Some (and I believe this applies to students in this school) go from respect for the locomotive principle, or psycho-dynamism, to wondrous recognition of the interconnecting workings, functions, etc., of cosmos and see the ruler (Surya) reflected or represented on this level in or as the psycho-dynamism. These are they who seek to become merged with or identified in consciousness with the locomotive principle and learn to consciously control all configurations in Light-energy, energy substances, living matter, etc., This represents the highest phases of the First Crossing and when this has been achieved the right will have been earned to make the great Second Crossing: “Unless one is faithful in these lesser things, how can he be faithful in greater ones?”

In previous lessons we called your attention to the discoveries of modern scientists working in field physics pertaining to the Autonomous Field, the acceptance of it,

empirical verifications, etc. To the aristotelians living in the nether world, more startling discoveries are being made, for recently scientific confirmation of the existence of the psycho-dynamism has been announced and the exact spot or pinpoint area in the brain where it exercises control over the physiological organism has been located. (See: Science Discovers the Soul, *Coronet Magazine*, March 1951.) Now, is it not strange? Teachers of the gnosis (instruction given and called the gnosis) have for ages pointed out this exact spot in the brain where the centralized controlling force of the psyche extends its controlling influence to its representative configuration (body-self). They long ago named this spot "the pineal body" and have given a description of its functions, etc. Yet in the most crude and mechanistic way the aristotelian scientists must labor for several centuries to come up with these same 'discoveries'! They can verify the fact but as yet cannot go much further. However, it very well may be that the times have come to let the nether world denizens in on some of the arcane wisdom.

Let's say that those primitive peoples of a remote future who discovered the pyramid and found the automobile which their scientists broke down for specialized studies of its parts also found what we today call a combination radio and television set. If they had trouble with the automobile, what do you suppose they would do with this 'thing'? Let us suppose that there were other groups, each composed of higher specialized persons appointed to study the parts of this 'thing'. Like the groups studying separate parts of the automobile, the more they studied in their respective specialized fields, the further and further away they got from understanding the principles of communication and formatism.

The relationship between the informing Power, as Will, the idea in Mind substance, etc., and living prototypes in Mind substance, reflected upon the psycho-dynamism and converted by it into language, signs, symbols, images, pictures, phenomenal effects, etc., represents that which one incorporates into conscious knowing after what is called the Second Crossing. In the structure of cosmos we not only have relationships between the principles of communication and formatism and ideas as prototypes, but between this principle with its ideas as prototype and the psycho-dynamism or locomotive principle of the psychic nature. The application of released energy to a multiplicity of functional parts—the locomotive principle—is operated by 'something'. It is operated by the principles of communication and formatism—sort of conscious ideoplasticity—but for this we will use the word *telekinesis*. (Telekinesis: an intrinsic or inherent motivation regarding actions, activities, etc.).

This indicates a certain aspect of our studies that we will describe in more detail after we delineate the significance of the Second Crossing, the world of Diffused Light, the non-reflected triad, etc. But it was necessary to bring this to your attention here and in advance of the systematic or sequential procedure so as to link that function of the psycho-dynamism we labeled diakinesis with its governing source on the Mind level, thus establishing the connection between telekinesis and the

diakinesis of the psychic nature. When one makes the Second Crossing he will become identified with this function in consciousness called telekinesis and will consciously observe its operation on diakinesis in the psychic world.

The three individualities shown on page 9, in synthesis, represent a given man. They represent man as perceived actually or factually; i.e., in the absence of substantively appearing images. In Figure 1 on page 9 there is the term *configurational individuality* representing a given physiological organism—what we speak of in the nether world as one's body. Notice that no phenomena are suggested. This configurational individuality represents a dynamic ensemble of energy systems having many parts that function, but they function in relation to and under the control of the locomotive principle or the psycho-dynamism in the soul, the psychic nature or the psychological individuality. This is what is called personality, that which makes one person unique and different from every other person. This centralized power focused in the psychic nature and called the psycho-dynamism or locomotive principle is that which makes the ensemble or configurational individuality possible and causes it to operate. But that psychic nature or psychological individuality and its psycho-dynamism are in turn wholly dependent upon telekinesis. There is a communicative and formative factor on a higher level, a causative reason (Logos) upon which the psychic nature and its psycho-dynamism depends and by which it functions. This causative factor is called the ontological individuality, and when it is developed or is born, it has a uniqueness also.

With the introduction of this term *ontological individuality* (sometimes called the Ego, Higher Self, etc.), we are confronted with one of the most difficult points in the instruction of the School of the Natural Order for students to perceive clearly. It represents such a degree of importance, not only as mentioned, but also in a considerable range of applications incidental to clarifying preciseness in specific situations, events, etc. Let us see if we can provide a simple and understandable description.

Let us start with a statement: Every point in becoming exhibits the character of being; i.e., appears as having individuality. The word *point* as used here means a given moment of time; that is, a time interval on a palingenetic helix. To exemplify: Let a strong current of a river represent the timeline (palingenetic helix). This flowing stream of water has gathered its force and volume from rain, snow, etc., falling from the clouds. It flows to the ocean; the sun draws the moisture up; this becomes clouds and falls as rain, snow, etc., a cycle. But, the earth turns on its axis so that this cycle describes a spiral (helix). Let an eddy in the current represent a factor sufficient to designate a point in or of the current. The eddy—for its duration—will seem to have an individuality of its own. Endow the eddy with consciousness and imagine that its consciousness has become identified with itself in sense of separation from the current. In this state and to itself it has the sense of being.

In giving this example, I turned thought from the observational standpoint of the current and its cycle to the eddy and its endowment with consciousness to show the

relative (i.e., relative to the eddy) sense of being. Let us retain the perception of the whole cycle of the current to illustrate the absolute sense of being or individuality. As the light which rays through one single aperture requires the whole sun, so one single eddy of the current requires the whole current. The current itself could not be without every single phase of its cycle, so the eddy represents, in effect, the whole.

In the statement, "Every point in becoming exhibits the character of being," the word becoming indicates a process, a whole dynamic cycle. So, each point requires the whole and exhibits it. It (the whole) gives the point character—called being, individuality, etc. But there is no being, individuality, ego, etc., *per se*. There is nothing static in cosmos, for that which we label cosmos can only be described as a dynamic cosmic process. "There is a River and on either side of the River was there the Tree of Life."

One salient feature has, I trust, been cleared; namely, that which lends strength, character, etc., to the sense of being, individuality, I-Am-I-ness, etc. But there are several other features or points raised, opened, or suggested here which are yet to be explained, developed, and described. For instance: the sequential order in the emergence of that which we respectively call configurational individuality, psychological individuality, ontological individuality and the autonomous factors, forces, plan, or pattern, etc., involved in the individualizing process. How do they become differentiated from the homogenous substance or undifferentiated field from which they, respectively, emerge? In conforming to our correlation of the instruction as given in this school with clearly indicated point-by-point references in the King James version of the Bible, these emergent fields called individuality must also be designated births. In the Bible there are three distinct births mentioned and often referred to. So in describing these emergent fields, we will correlate the description with these three births of scriptural lore. These features or points will be described in due course, but to do so now would carry us away from the main objective of this lesson: the focusing of attention on that centralized controlling power in the psychic nature called the psychodynamism or locomotive principle.

The controlling power of the ontological individuality, upon which the psychodynamism depends, functions in its communication and formatism, and in its relational contacts with the psychodynamism as an ideoplastic mechanism. These functional relationships can be described in terms of ideoplasticity (quick-acting substance plastically outlining ideas). No use to go further with mental delineation of this for not until one has worked his consciousness into the subtlety of Mind substance and has experienced its rather frightening power of dynamism can it be fully appreciated. Sharp lightning on the objective level, if experienced inside one's own head, would come the nearest to an analogy.

Now let us refer to one of those features or points yet to be set forth. The psychic nature of anyone functioning on that level symbolized by the second reflected triad of the Tree of Life makes no contact with his ontological individuality. He can only reflect the content of the oversoul of his race or group, and this is limited to the affinities in his psyche for similarities in the content of the oversoul. Other than this,

he is activated by the elemental and elementary forces of the lower psychic world. However, anyone functioning on that level symbolized by the first reflected triad of the Tree of Life makes contact with his ontological individuality because it is now developing and will be born in his consciousness at the Second Crossing. Yet before that Second Crossing is made, ideoplastic formulations on his Mind level are reflected into his psychic nature and become the controlling influences of his psychodynamism. It is these influences that orient his consciousness to the Mind level, the Higher Self, the Christos. (Figure 9 on page 101) together with explanatory matter set forth in this and other lessons represent the referents for what we in the School of the Natural Order call body, soul, and spirit. This may also be taken as an outline of what is generally called growth, self-development, expansion of consciousness, transference of identity from one representational state to another, etc. The particular points to remember are the relationships obtaining between principle and function, described as the connecting links between spirit and soul, soul and body. Also remember that there is nothing difficult to understand, that the only 'thing' which makes this instruction seem complicated is identity with thingified pictures. These pictures, and values developed out of identity with them, do not represent life-facts. We call such an attitude or state false, delusional, physical/metaphysical, etc. This teaching deals only with life-facts and in no way can it be labeled physical/metaphysical, etc. In effect, what we are saying to you in these lessons is that in, by, and through experience you contact, deal with, handle, etc., life-facts, and this is the way life-facts work in everything and in every detail. When you understand this you will also understand how any *this* that we call cosmos works. If you do not understand life-facts and learn how to handle, deal, and cope with them, they most assuredly will continue to deal with you.

When Mahatma Gandhi was first beginning to attract world attention by his attitude of non-resistance to imposed authority, he used the term *soul force*. That was years before India was free. England was a mighty power; at that time it had the greatest naval power on this earth. The aristotelians thought such a spectacle ridiculous—a little brown man half-clothed with a dhoti, pitting his soul force against mighty England! But they did not know what they were up against, for guns cannot shoot soul force. India today (1951) is a free country. This is an illustration of life-facts and also an example of the result of consciously controlled and directed "soul force." That is the "soul force" I am talking about in describing the psychodynamism which governs any configuration.

Do you know that you also can "demonstrate" this? Focus attention upon the psycho-dynamism or locomotive principle (the soul force) which makes everything else on the configurational level operate until you become conscious of it. If you *will* to focus upon this force in your psychic nature and *will* to hold steady until it breaks into your consciousness, then I can assure you that from there to the end of the Great Cycle (provided you do not misuse this great power) life-facts—events, effects, configurations, etc., —will be obedient to you.

Soul force can operate only when it is confined and brought to bear or focused upon functions (the moving parts). How does one confine that released force in himself, like in the cylinder of a gas engine? By or in silence. There is an adage: "Dare, do and keep silent." Force generated by or in interest, enthusiasm, happiness, etc., must be bottled up tight, confined. *Do not talk about it.* When soul force is available, whatever you wish to create, focus attention upon it, dream it, eat it, think it, dwell on it. Restrain every tendency in heart or mind to tell someone about what you are doing, want to accomplish, etc. Bottle up enthusiasm—the more enthusiasm the better. Then the force (psychodynamism) goes to work on configuring the event. The great secret is in the referent for three words: *will, steadiness, silence.*

LESSON 15 – Epilogue Continued

I again call your attention to the outline as given on page 101. You will observe that it is the Cosmic Power in its states of Logoic consciousness which is evidenced by three individualities. Use these three individualities as symbols applicable to any level of cosmos from a galaxy to an atom, although we are equating them with the man state for specific study and until we learn the process. Then we expand consciousness into non-personal identifications. For instance, take the factor of size. We think of a galaxy as incomprehensibly large and an atom as inconceivably small; yet the factor 'size' is relative. There could be no idea or concept of size without a basis—yardstick—for relation and comparison, whether conscious or unconscious. So 'size' is relative, not to the galaxy or the atom, but to that with which one's consciousness is identified; namely, his own image. Describe this as an image in his psyche appearing substantive, or simply and dogmatically say "with your body." Then a basis or yardstick becomes established. Therefore, the idea or concept of size—the largeness or smallness of any configuration—is relative to that with which one is identified. In non-identification with any 'thing', configuration, etc., meaning, as referent for the word 'size', disappears. When we use the expression Logoic consciousness use your imagination about 'size' having no referent and no meaning. Likewise, do not develop a mental concept of a Being abstracted from the word Logos (although there may be any number of personifications of Logos, each fully conscious that he is a representation or personification) for the referent must always be described as causative, *the Reason*, One, other than which there is no other, the *Only Begotten*.

On our diagram, note that in the descriptions given on the descending arc of the Tree of Life the first action is dichotomy; the unmanifest three become the manifest. We can say that this one became two, three, seven or the many, but it (the One) remains one. This dichotomy into the positive and negative simply means polarization. That is, the unmanifest polarizes, but whatever is predicated about the unmanifest, even that it is unmanifest, must be based on, or abstracted from, the manifest. The consciousness of any individual will never expand beyond this One, this manifested One. We say, "It remains" because it remains one (Reason or Logos) whether two, three, seven, or many becomings are envisioned of it or about it. So the indubitableness of why "It remains," or "the consciousness of any individual will never expand beyond," etc., is that *It alone is real*, all else represents states, modalities, facets, aspects, etc., of *It*; that is, of its consciousness of itself. Abstractions from these states, aspects, etc., form the only basis for that which we label the nether world, or not-self.

One can devote many years in meditation on the significance of that which has just been given. Meditation on it is necessary if we are to avoid the mistake of

accepting intellectual conception, being deceived by it, identifying it with understanding, etc. Evaluate intellectual (cortical) functions as a two-way swinging door between Mind-knowing and the nether world orientations. This is more clearly perceived through carefully noting the successive stages passed in developing that which we labeled psychological individuality and symbolized by the second and the first reflected triads on the Tree of Life. Intellect is called by some the last, or highest, phase or stage of that level of development. But, if it is not made (or forced) to swing open on to the Mind level, it then binds one (through pride, egotism, etc.) to images, its own mental constructs, abstractions, etc. It enslaves one by binding him to the nether world. Hence, we witness that sorry spectacle called academic snobbery, intellectual pride, etc. I always feel genuinely grieved when meeting one of these, for the false limb upon which he has so arduously climbed represents one of the most difficult positions from which to retreat. If one departs from the true path relative to his basic status on the Tree, he must of necessity return to the point of departure in order to realign to his true course. I urge you not to disparage intellectual development, as it is the finest instrument the Master Self (ontological individuality) has with which to work on all levels below Mind, but keep it in its place as a servant and never allow it to assume the prerogative of master. Early in its development, train it to serve as a two-way swinging door into Mind-knowing (without thinking) and from Mind-knowing to the lower levels, even down to the level of the nether world.

The particular interest in this movement of the cosmic process—polarization—is that it is infinitely repeated on every level and in every creative effort. It represents one of the keys by which we open the book of nature and read her secrets. If our psychiatrists would study long and deeply into this first movement, accept it as an invariant force or power in nature (and for them, human nature), the basis for understanding most abnormal psychological cases, the schizoid states of over fifty percent of the population of these United States, etc., would become established. I am of the opinion that when the true story is written about “the decline and fall of the West” and the main cause therefore developed, it will center on the loss of clear perception of this one great and fundamental fact of nature. This dichotomy or polarization, repeated at the inception of every creative effort, is called the most fundamental of all life-facts and if the loss of understanding or clear perception of it represents the primary cause for the decline and fall, then we have a most striking case in point for the statement that if we do not learn to deal with life-facts, they will most assuredly deal with us.

However, the life-fact that every dynamic configuration is, by reason of that dichotomy, has become well established. If one exception can be found, the invariant law will be overthrown. The whole cosmos and every aspect thereof from atom to galaxy exhibits this meaning. So one of the prerequisites to entering into knowledge or to reading *the book* is learning to perceive this fact in each and every ‘thing’. Generally speaking, the emphasis on this first movement—dichotomy—is placed upon the inceptive phase of a new creative effort, even designating it as the incentive of the effort. There is another aspect of equal importance in regard to understanding

events, effects, manifestations, etc. In olden times this other aspect was cryptically called *The Truce of God*. Today it is spoken of as the withdrawal of the sanction, which simply means the cessation of polarity or dichotomy. These two aspects of the law can be labeled the positive and negative phases of it. Wherever there is peace, harmony, constructive or creative activity, etc., polarity between the Positive Power and Negative Substance, or representations thereof, continues. Wherever inharmony, destruction, turmoil, etc., reigns, there the dichotomy has ceased or decreased. Chaos will continue until in or on that particular level, or relative to that definite field, until another incentive for cosmos (creativity) emerges. When this process of conversion of chaos into cosmos is seen from the Mind level, it appears as a change in state. To describe this in conceptual terms, fields, patterns, configurations as representations, etc., one field withdraws and a new field comes in, incarnates.

Instead of using the label *field*, symbolized as one turn on a helix, let us use the term *spirit* as a synonym. When the cyclic process (work of the spirit, operating on a given level) has finished, it withdraws and a spirit operating on a higher level takes over. But this change on the high-command level produces a complete reorientation of configured constituents on the representation level. The new boss (spirit) has his own ideas (pattern of the lines of force of the field) and has to reorganize the personnel under his command accordingly. When this change in command takes place on a level wherein the constituents are in varying degrees of acquiring consciousness and are therefore conscious, but not as yet sufficiently conscious to really know what is going on, they see nothing except chaos and they call it chaos. They regret the 'loss' of the old order, fight for "our way of life," and generally make the reorientation process far more chaotic than is necessary. While all this confusion is going on with and among the configured constituents, the high command sees it very simply, and if he would label it he would call it reorganization for a picturing forth of a higher order in a greater process of creating a "new Heaven and a new Earth." However, he has an ancient enemy which he has to keep an eye on. He welcomes all the help he can get in dealing with this enemy.

Organized forces of darkness on a lower level than the one upon which the organizing spirit works lie in wait for, or seize upon every opportunity to thwart extension of Powers of Light into the lower levels. (The reason for this fierce, fiery, and deadly resistance is obvious. The sense of possession, love of, or desire for temporal power and occupation of habitations not rightfully owned are defended. But control of the lower levels fortified by elemental forces on the descending or involutionary arc—and this on a vast and far reaching scale—represents the main reason.) A change in command, at the close of one cycle and the beginning of another, with attendant confusion on the configured constituents, affords an opportunity for the enemy to get in some good licks and perhaps regain some lost advantages. Do not expect me to explain why when I tell you that upon several occasions in the past this devilish method has been successful and the spirit has been forced to retreat. However, the spirit knows this enemy and while the reorganization process is under way, he has to exercise considerable force to allow his enemy to function and serve

just enough to expiate the karma of the old cycle and not enough to gain control of the new configuration. If you will be attentive to *effects* of these events on the objective or contemporary historical level, you will be able to piece the jigs of the puzzle together and infer the game and read the score. Straw-like stems of dead grass can indicate the way a wind is blowing; watch for these indications.

No truce has been declared, nor is one possible, in the age-old war between the forces of Light and the forces of darkness for the control of the lower levels. When the cosmic process has been explained, given, or described exclusively from or relative to the Logoic level and in terms of Logoic consciousness and its states of Self-awareness, to many it does not seem possible that there could be an enemy or forces of darkness opposing its representations. The enigma which appears to those loyal ones is more in the nature of puzzlement in their own respective minds transferred to the cosmic process, for the basis of the confusion in clear perception is found in trying to evaluate cosmos from the objective manifold of values.

Those factors or elements in the cosmic process which are confusing or difficult to understand will become clear if it is remembered that a state of consciousness has no referent in the absence of substance. That activity (time) which we label consciousness can only be described in terms of substance, mater (matter). The state, therefore, is represented by a degree of fineness of substance, and states are represented by ranges of degrees of fineness. See the left side of the Dynamic Septenary chart, page 114 , for the vast range of degrees of fineness concerning substance from Supernal Light to energy. A differentiated field, pattern (arche) of a field and configuration, will therefore represent a state and/or degree of fineness in or of substance. That which determines the state, or degree of fineness, and constitutes the referent we label the idea of Will or Positive Power.

My teacher once said to me, "Put your hand on that which we call the wall. What are you touching?" Then he said, "You are touching your own state of consciousness." Mentally, this was not difficult to grasp, but I confess it required several year's work before I really understood and could say, "Yes, I know." So long as one is in the objective state he cannot pass through the 'wall', but if he changes his state, he can pass through it. That which we observe and the way we operate upon it is according to the state in which we, respectively, are conscious. So, the way a given individual sees this world is a representation of the state in which he is conscious. Now it is my turn to ask, "If you touch (with any sense faculty) this world, what do you touch?" Answer: you touch representations of your own state of consciousness. But in the final analysis, the antecedent of the personal pronoun *you* is the *Cosmic Power*.

We have, therefore, in any given experience of touching, the cosmic Positive Power and its state; i.e., substance fused into one Power-to-be-conscious called the Logos. It comes back to this. Essentially, "Ye are gods," and I am fond of facetiously saying, "Ye are gods deeply disguised." Irrespective of the masquerade inherently

assumed, ultimately it is the Power with which you think, feel, and act, the Power with which you are conscious which is your Real Self. And as one sun shines through many windows, one Power in and with one Light focused in one Self manifests through or as a multiplicity of its states. It is in our sense of separateness or non-identity with It that we see the evidences of this action. In any instance these three are represented; in a person these three are evidenced. These three are 'outer' aspects or representations of the fundamental three. To these we give the labels *ontological individuality*, *psychological individuality*, and *configurational individuality*.

LESSON 16 – Epilogue Concluded

Any considered configurational individuality, while perceived as a representation of one of the aspects of the fundamental three, is in itself a synthesis of all prior states, an ensemble of gunas characterizing each prior state. Any given *this*, at the moment you point to it, is an ensemble, a synthesis of all the past up to and including that moment. Any given configuration can be described as a time-binder. All past times (states with their respective gunas) are bound up in the *now*. Think of a configuration not as a ‘thing’ or ‘object’ but as an ensemble of all past states.

Many have tried to make the word *now* represent a synthesis of all past and all future in what is called the present. I do not believe that this will stand up on the grounds that what is called future, relative to a given point in a palingenetic helix (or the Logoic helix), has not as yet emerged from potentiality. Eventuations by which the future will be known have not as yet polarized relative to that point. This may be quite tricky, because if we get a chance to further our description of the Tree of Life and study the Higher Triad, after the Third Crossing, I am going to describe all states as one event in space-time, and then you might come up with the memory of this lesson and remind me that I said that future states were non-existent. But I have said, “relative to a given point,” in mentioning the word *future*. There is a simply stated rule which will help us keep our evaluation (thinking) orderly and which will serve us until the cosmic process can be grasped as one synthetical whole with one act of consciousness. This is the rule: That which we label *cosmos* can also be labeled *space*; the *act of knowing that* is called time.

Any given point on a higher level represents the future to a point on a lower level and, to the point in awareness on the lower level, it is non-existent. If, as a life-fact, it were existing in our consciousness, it would be incorporated in the *now* and we would functionally (not as a mental construct) experience it *as* a life-fact. Obviously, it is not incorporated in the present state or point in awareness. Therefore, respectively, we do not and cannot manifest it. However, one could say that in potentiality a given point in awareness of a given individual contains an infinite number of future possibilities, but this would be meaningless on the grounds that the individual’s timeline is determined by the one out of a number of possibilities which he elects at each successive point in expanding awareness. It is conceivable that he might convert his space into time, i.e., retrogress. So mentally we can speculate all over the universe, but we are always brought up sharply by the actually existing *now* and the election of the next objective out of that number of possibilities.

Any given point, i.e., any given state at a specified date (down to the instant), represents the synthesis of all past states. We call this synthesis the *now*. This can be described as a conversion of past *times* into *now space*. We must accept this as we

The Dynamic Septenary Cosmos

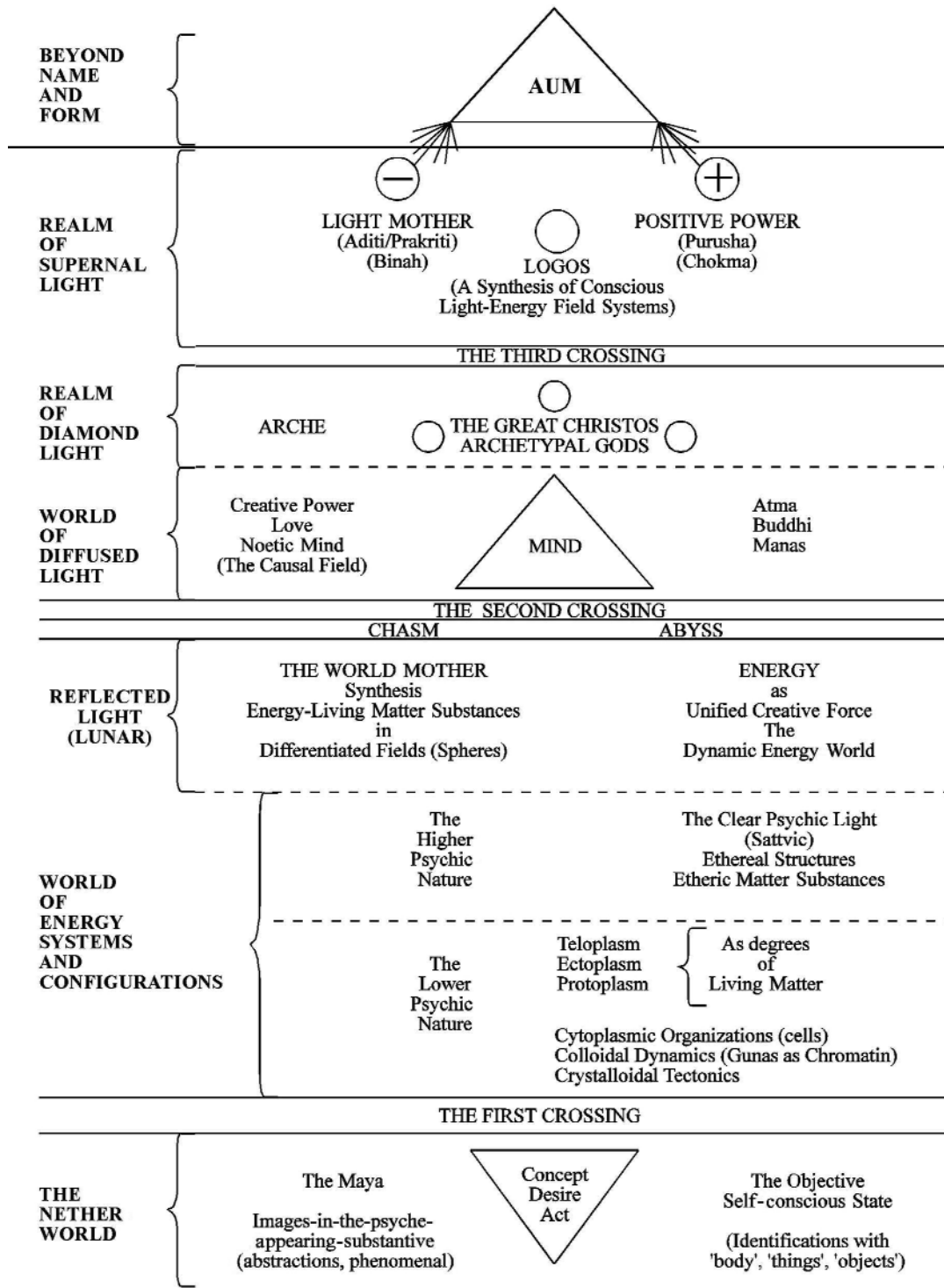


Figure 10

accept growth, development, unfoldment, etc., which means we must give recognition to our own past times. It is all here and now whether we recognize it or not, but *the recognition is important*, as will be developed in our studies of karma.

Motion, any kind of motion, we label *time*. The whole process of that which we call growth, development, expansion, evolution, etc., can be described as the conversion of time into space. A given ensemble that we call configurational individuality ('physical body' to the aristotelians) represents a synthesis of all of the past. This also represents space, substance in three dimensions. Energy-world space (non-aristotelian) means substance having three dimensions. The fourth dimension is that motion (time) which we label growth, etc., that has not yet been converted into space. When we individually and respectively convert all of the time-space or space-time eventuations into representations, then we will have arrived at a state labeled *the plenum of time* or the completion of the cycle.

To understand this we must first know what we mean by the term *configurational individuality*. This meaning, once understood, will reverse the false doctrines and teachings regarding entelechial as well as eschatological findings, conclusions, determinations, etc., (formative process in configurational representations at the final or last states—last things—of the Great Cycle). The approach to comprehension is in seeing this conversion of all past times into the now (space) which we also label time-binding. Korzybski limited time-binding to the memory faculty of man, but here we are identifying it with any configurational process. So, in the referent for the term *configurational individuality*, let us include the factor of time-binding. This is distinct or unique to every configurational individuality or relative to each configuration as representation of content of consciousness. This will be more wonderful than any intellectual appreciation of it, when we learn how to consciously function in our present configuration as a time-binding synthesis of past states and, through that learning, participate in expanding phases of such functioning. The scriptural statement, "Time, time shall be no more," will take on dramatic meaning. In the meantime each of us has a job to do in getting ready, by straightening out the karma created in ignorance, by cleaning house, by learning to tread the middle path (Power of Balance) and bringing the Nous to the seat he must occupy for administration of his world, for "...the last shall be first." (Configurational individuality—Malkuth—assumes the leading role for the transforming power which has brought the kingdom to the earth and which has created a new earth.)

In understanding this, let us take a closer look at one's own psychological individuality, for it is distinct and separate from all other psychological individualities. As a concession to those coming out of aristotelian thinking, evaluating, etc., we have used this designation, psychological, for forces in feeling and thinking as well as for the functions so labeled, but wherever or however the term *psychological* is used, mentally substitute the labels *psychic nature* or *psyche*. Until our thinking is in the groove of cosmos (structure, function, order of thinking synchronized with structure, function, order of life-facts) and every tendency to

schizothymia about it has vanished, we must repeatedly remind ourselves that that which we label configurational individuality does not and cannot feel or think. If this is true of the configurational individuality, how much more emphasis should be given to the fact that an image *abstracted* from the configurational individuality (which image the aristotelians call 'physical body') does not and cannot feel or think. As set forth previously, the psycho-dynamism, functioning in the psychological individuality, is called the feeling-thinking principle. So, we can say feeling-thinking resides in the psychological individuality, and by reason of the fact that these functions constitute the chief characteristics of the psychological individuality they appear synonymous with it.

Forty years ago and more we exercised ourselves with establishing proofs for the statement that the 'body' does not and cannot feel or think by inducing dissociation of the psychological individuality from the configurational individuality through hypnotism, etc., but today we know more about why some cannot accept any proof and should not, while others need only a clear statement of fact. (It is a great relief not to have to try to convince others about anything.) As Rabindranath Tagore so well said, "Those who are thirsty will of their own accord come to the River to drink." But, personally speaking, I cannot get over looking for the thirsty ones and helping them along to the River.

Let us return to our subject by an observation. The deep engram, or suggestion-impression, on the psyche described as identification with the 'body' as an objective fact, 'thing', etc., is revealed by the ordinary everyday expressions, such as, "my head aches," "my foot hurts," etc., when of course everyone knows that in anesthesia the head does not ache nor the foot hurt. The point is, how many really know that when anesthetic is taken, a separation of the psychological individuality from the configurational individuality is enforced, thus clearly establishing that the feeling of aches and pains resides in the psyche.

For the thoughtful student, there is a more far-reaching lesson in this simple, and (apparently) obvious observation, for he can use it to illustrate description of our School of the Natural Order referent for the term *nether world* and for the word *maya*. This seems to be a difficult point for beginners to get, understand, etc., so our thoughtful student will need all the help he can muster to get it over. Let him start with the statement that no one does or can actually function in the maya or a nether world. One can only mentally 'live' or believe that he lives in a nether world, an objective, thingified world, in maya, etc. The so-called nether world or objective world has no existence outside of a mental construct. Every moment one thinks that he is living in an objective world, he is actually functioning in feeling sensations. Even his thinking is only a sensation in his psychological consciousness as it has contact with his cortex. So, anyone's thinking that he lives in an objective world or nether world shows that, in function (called thinking—and the consciousness in which the function obtains) he cannot and does not live in an objective world. Now our thoughtful student can say, "Take a simple illustration of one believing that his foot

hurts. Put that person under an anesthetic or separate his psychological self, psyche, or feeling-thinking principle from his body. Then his foot does not hurt; the body *per se* feels nothing.”

Let the thoughtful student utilize the opportunity at this point to explain that nothing which could be called metaphysical is given or taught in the School of the Natural Order, that we in this school are merely separating actual life-facts from mental delusional evaluations (the maya) which have no existence in reality, i.e., in experience. So, a ‘physical’ man cannot die because he never existed. If he (as an objective or ‘physical thing’) never was, he cannot go to heaven, to hell, reincarnate, etc. Therefore, all metaphysical speculations about him or predications upon the basis of his ‘physical existence’, must be designated mayaistic. Our hardest job is in getting these beginners to see and understand plain life-facts of daily experience free and clear from false, and therefore delusional, evaluations. The only way I can suggest to do this is by getting the idea across that mentally one thinks in one set of values while actually functioning in another or different (mostly unrelated) context of situation.

To do something which will help prevent the appalling confusion, breakup, demoralization, etc., among our friends, loved ones, and the race as a whole, we must put forth every effort to bring mentalized thinking into harmony with life-facts or functional actualities. We are faced with the aftermath of devastating consequences and effects of hundreds of years of conditioning the race consciousness that salvation from all troubles can be found in not trying to think, just believe, accept, trust blindly, etc., because one god-man about 2000 years ago shed his blood and thereby did everything else for you. So great are the consequences of this conditioning that in great numbers we find loss of ability to think, nothing to appeal to, work on, etc. Hundreds of thousands have been degraded to a dumb animal herd-like state, and this proceeding is still praised. Who will be to blame when the herd turns in a wild and unreasoning stampede? The blame will be laid on the herd, of course, for not remaining placid as a herd is expected to remain. Examples are numerous in various parts of the globe. But this does not help us to solve our problem, for we have to accept the situation as we find it and where we find it, and to the best of our ability do what we can under the circumstances. The problem assays down to a long and sustained educational campaign, not in running away from “the world.” With the introduction of a study course in general semantics in our universities, a good start has been made, but I cannot help being apprehensive when the implications of semantics dawns on the entrenched aristotelian temporal powers-that-be.

In our School of the Natural Order, we reverence the whole multiplicity of configurational individualities, down to and including the crystalloidal tectonic level as the outer garment of our Lord, the gestalt of psychological individualities as his psychic nature with both—his soul and body—domiciled in the substance of the World Mother, and his Spirit Self (the Logos) as *That* which animates cosmos—his soul and body (see *The Soul of the Universe* by Gustav Stromberg). As in consciousness we grasp this structure of cosmos—whole—in its oneness, we perceive the

individualized aspect thereof (each self-conscious man) in/as epitomization or microcosmic representation of it.

To so many sincere and earnest searchers (of a past and long-gone age) this presented a serious anomaly; for psychologists, philosophers, theologians and thinkers were not only confused with this seemingly anomalous issue, some of them created fiendish doctrines, religions, etc., out of their misunderstanding of it. Calvinism is one example of a long and sorry list. The semantic difficulty, or seeming anomaly, is so elementary to us today that we are aghast as we read the history of those times that so much havoc could have been created out of misunderstanding such a rudimentary semantic problem. The high level frequency and work of Emanuel Swedenborg saved the Scandinavian people from this baleful influence, gave their culture a higher tone, and did much to stem the tide of darkness throughout the rest of the world.

The anomaly? If each individualized person in his Autonomous Field pattern configurational wholeness is a microcosmic representation of cosmos “made in the image and likeness of God,” whence comes evil, sickness, and death? Give full connotation to this word evil: ignorance, blindness, stupidity, selfishness, lust, etc., with the consequences and end results thereof—revenge, murder, destruction, war, strife, and hellish conditions generally. The most noble Gautama summed this all up with one word—ignorance. So, to restate the anomaly, if, essentially, man is a microcosmic representation of cosmos (God), whence comes ignorance? By reason of the fact that the instruction given in this school delineates every implication and ramification of this question, I can present in condensation the main factors involved. They are consciousness, state, and identification.

Let the light of a motion picture projection machine stand for consciousness, and the sequence of colors, images, figures, etc., on and composing the film represent the state as a synthesis of all past states. Let a person imagine that he is this film (state) and imagine this with such vividness that he firmly believes and is convinced that this is so. Therefore, in his mental belief he is completely identified with the film or state. But he is really unconscious of the light, of its source, or of his identification, because by the use or reason of this light he has become so absorbed in looking at the shadows, believing also in their reality, etc., that he has wrapped himself up in his mental values, beliefs, and identifications. We label him *man* because he has the beginnings of Mind. He calls himself a man and in association with others in a like state of identification we observe many discussions, debates, and arguments about the shadows. We who are observing this person can see and understand his mentalized involvements and can also see that he functions entirely differently from the way that we do because we can see how the machine is constructed (structure of cosmos) and how the film is made (functional Light-frequencies—Logos). By running the film we can see how the effects—shadows—are produced (order as sequence or time). When the question comes up for debate as to the cause or source of evil, we know that wrapped up in his mentalized ignorance are delusional evaluations

abstracted from the shadows. He is beaten in the debate before he starts, on the grounds that he has no other method of reasoning than inventing *mental* causes abstracted from effects observed to explain those effects or shadows. If he gets emotionally involved over his reifications of mental causes or about one mentalized absolute cause, then he becomes completely unconscious that functionally he is using Light in his evil creations.

This phase in evolution, called development of the mental level of the psychic nature, need not be so frightening as it may seem. Close adherence to the gnosis would carry us safely through this period of expanding Self-awareness, but in the absence of gnostic safeguards we are left defenseless. Nietzsche, who clearly perceived this, said, "Man is a rope stretched between the animal and the Superman—a rope over an abyss. A dangerous crossing, a dangerous wayfaring, a dangerous looking-back, a dangerous trembling and halting. What is great in man is that he is a bridge and not a goal; what is lovable in man is that he is an over-going and a down-going."

During the early developing phases of his psychological individuality or psychic nature, man does not have direct access to this Light by which he functions. He is dependent on energy released from his configurational individuality. In this atomic age we are being made aware of the frightful power, fire, and energy locked up in those energy systems called atoms. Man's configurational individuality is described as an ensemble of those atoms and by the gradual release of that energy he develops his psychological individuality. Name that process conversion of Light into energy and energy into living matter, infolding or involution. Name the reversal of that process (reconversion of living matter into energy and energy into Light) unfolding or evolution, and many 'things' will become clear. For instance, why man does not have direct access to the Light during the phase of reconverting living matter into energy, why we speak of metamorphosis and how ultimately our configurational individuality will become a Solar Light vesture, etc. We do most certainly marvel, as we grow into recognition of the intelligence revealed by the natural order, that there is a provision for the gradual release of energy in the metamorphosing process. We would have grounds to shudder in dread and foreboding if man could gain access to more power, fire, and energy than he now has before he purifies his psychic nature. But by becoming oriented to the Light of Mind, he may see and understand the brotherhood of all in the Oneness of cosmos.

As energy is gradually released from the only source from which it could possibly come, considering the nature of structure, it becomes available to the psychological individuality, and by the same token a refinement takes place in the configurational individuality. But many make the mistake of refining the configuration (body) with the idea of development, i.e., of releasing energy. They do this by eliminating tamasic qualities, dietary regimes, etc., *before* purification of the psychic nature and before the point is reached in the natural order process where conversion or release of energy from the configurational individuality refines that configuration. However, there must be added to this the observation made in a previous lesson that one must

regulate the tamasic quality in food and beverages ingested in accordance with sensitivity to effects of environmental frequencies upon the configurational individuality. That is, one must not over-refine his body so long as forces, energy frequencies, etc., with which he is environed affect the functions and nervous structure of it.

After the First Crossing, released energy is made available to the psychological individuality in and through what is called the opening of the seals or force centers. Before the First Crossing and before definitely entering upon the lunar cycle phase of the ontological individualizing process, food ingested is the only source from which energy can be obtained. While this food connects the configurational individuality directly and obviously with the World Mother, its energy has to be released. This function falls within the province of the configurational individuality, as we so well know, and after the energy locked up in the atoms of food ingested is made available, much of it is appropriated by the psychological individuality. How much of this released energy is distributed by the blood stream to the cells of the configurational individuality and what proportion is appropriated by the psychological individuality depends upon the focal point of consciousness in a given person at a specified time.

If the focal point of interest of a person is in what is called physical output in work, objective effort, exercise, etc., then released energy will flow through constituted channels to supply the demand. As long as the focal point of interest is thus held, the psychological individuality will get only surplus energy or energy left over. This situation can be reversed and the configurational individuality will be deprived, seem deflated, and weak.

Much could be written here on measures of available and released energy channeled to focal points of interest in both the configurational individuality and the psychological individuality. In so doing we might lose track of the subject, namely, that before the First Crossing the only available source of released energy which the psychological individuality has comes indirectly from the World Mother, i.e., through integrated relationships from configurational individuality, animal, plant and mineral to World Mother substance.

After the First Crossing, released energy, through the opening centers, is received by the psychological individuality directly from the World Mother in addition to indirectly through the configurational individuality. As the psychological individuality perfects itself, it becomes less and less dependent upon the indirect method of acquiring energy, so that after so-called death it functions quite independently of its configurational individuality. Those who are still dependent on the configurational individuality soon fall asleep and are unable to function until they acquire another one. In other lesson courses, this pattern of reconversion of living matter into energy and energy into Light has been given from the synthetical standpoint or as the evolution of cosmos perceived as one whole process. There these details about the microcosmic perspective appear more integrated in cosmos.

Keep in mind that Station 10 of the Tree of Life represents the turning point in the Great Cycle; i.e., between the infolding stream and the unfolding release of energy which becomes the stream of evolution. The symbol *earth* for this inertial state of energy at the turning point has been given in the gnosis, but do not identify this symbol with the 'thing' or the word *earth* as commonly used.

The conscious participation in and cooperation with the natural order process is the great secret of peace, health, and joy.

ABOUT THE COVER

The picture on the cover was taken by John Woodyard “just up the hill” from Home Farm. Actually, it is a scene in Great Basin National Park. Mt. Wheeler, the second-highest peak in Nevada at 13,065 feet high, is within the Park. (Thank you, John, for sharing this marvelous photograph.) The bristlecone in the foreground is part of a bristlecone forest on the the mountain. We aren't sure of the age of the tree in the picture, but some of the most ancient trees on the Bristlecone Trail are over 4,000 years old and are still living. They are one of the inspirational elements in the wonderful environment in which the School headquarters is situated. Home Farm, the headquarters of the School of the Natural Order, is located on 320 acres of land near the base of Mt. Wheeler on the Nevada-Utah border. Several simple but comfortable rooms are available on the premises for students who choose to visit and enjoy the quiet of the high desert. In the summer the School holds a seminar, but students are invited to visit any time of year. For more information about the School, its activities, and other literature please check our out webiste at www.sno.org.

In our logo, which appears on the title page of this book, we use the ancient symbols of the serpent and the eagle. The serpent is representative of wisdom; its coiled form is suggestive of the latent power of the sacral center, Kundalini (called the Power of the Christos by the ancient Greeks). The eagle was supposed to be the only creature that could look directly into the sun. It represents spiritual vision. The eagle (spiritual vision) is carrying the serpent (Christos Power) to great heights, the ascent of the force to the crown center.

The motto shown beneath the logo, “Sortem suam quisquet amet,” literally translated means “Let each one love his destiny.” The word *destiny* describes meaning on two levels: on one level each person creates his own destiny; on another level each one discovers his destiny. By the power of love we surmount or overcome our created destiny. And by the power of love we discover the foundation of our existence and Being.

